

THE CHRISTIAN WORKERS MAGAZINE

Vol. XIX

SEPTEMBER, 1918

No. 1

Who Will Help Swell the Fund
to Distribute The Christian Workers
Magazine to the Soldiers?

"Fort Screven, Ga., August 13, 1918.

"The Christian Workers Magazine,

"Dear Brethren:

"I have had several inquiries for your magazine from the 'boys,' but we don't get any. Am writing to see if you can see your way clear to send us a copy or two regularly.

"Sincerely,

"J. Marion Stafford,
"Religious Secretary, Army Y. M. C. A."

Yes, Mr. Stafford, copies are on the way. Maybe our subscribers will rally to our support with funds to put more copies in all the camps. The "boys" know it is a good magazine—but, funds are low.

15 CENTS A COPY

\$1.50 A YEAR

JAMES M. GRAY
EDITOR

J. H. RALSTON
ASSOCIATE EDITOR

When you finish reading this magazine, place a 1-cent stamp on this notice, hand same to any postal employee and it will be in the hands of our soldiers or sailors at the front. NO WRAPPING—NO ADDRESS.

A. S. BURLESON,
POSTMASTER-GENERAL.

She Did What She Could

She is a former student of The Moody Bible Institute, stationed a thousand miles distant from Chicago. Recently she wrote as follows:

"About the time your two letters came asking for money for the Institute, the enclosed tract was also sent me through the mail. As I have been living the Faith life for some time, I felt I had nothing to give so I said, 'Well, Lord, if you want me to give something, I guess you will have to send it along.' After reading the tract, I wondered what I had that I might sell. The following list gives the result. I would be glad if it were a larger amount but pray the Lord may multiply it as He did the loaves and fishes when they were brought to Him.

Mar. 29, 1918, Rags and papers sold	\$.05
Mar. 29, 1918, Books sold	1.00
Mar. 30, 1918, Money lost from purse*	6.00
Apr. 1, 1918, Books sold60
Apr. 20, 1918, Antiques sold35
Total	
	\$8.00

"Inability to work through ill health and consequent other expense compelled me to use the amount and I have only just now been able to replace, thus the delay in sending it.

"Yours for His glory only."

*"I realized if this had not been returned I would have had to get along without it so thought I best give it as a thank offering."

God gave not only His best for us, He gave ALL—Himself, through His only and well-beloved Son.

How little most of us know about real sacrifice in giving ourselves and our possessions back to Him. Yet there's no other way to bless the world —only the way of sacrifice.

Never in the history of the Institute has it been more necessary that those who "love His appearing and His Kingdom" should rally in the spirit of sacrifice to its support. We appeal most earnestly for your help, in His name who said: "Pray ye therefore the Lord of the harvest that He thrust forth laborers into His harvest."

The Moody Bible Institute of Chicago

153 Institute Place, Chicago, Ill.

205
CH
v.19

THE Christian Workers Magazine

September, 1918

292
CH v.19

Editorial Notes

Do you need a tonic for your soul in these trying times?

Find it in Psalm one hundred and forty-six.

"Hallelujah! Hallelujah, O my

Cut soul!

From the "While I live will I Hallelujah!

Loaf "I will sing Hallelujahs while I

have my being."

What is the cause of, or the occasion for, these "Hallelujahs?"

For answer, note the contrast:

"Put not your trust in princes nor in the son of man, in whom there is no help."

"His breath goeth forth, he returneth to his earth; in that very day his thoughts (purposes) perish.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Why should such an one be happy?

In other words, who is the God of Jacob, and what has He done or what does He do to create or guarantee such happiness?

The answer follows:

"Who made heaven, and earth, the sea, and all that in them is;

"Who keepeth truth forever."

"Truth" to the world is one of those "ideals" that men talk so much about, and never reach.

But what does God mean by "truth?"

What is it for Him to keep "truth forever?"

How does His keeping "truth" affect or benefit mankind in any real way?

Here again is the answer:

"Who executeth judgment for the oppressed;

"Who giveth food to the hungry;

"The Lord looseth the prisoners;

"The Lord openeth the eyes of the blind;

"The Lord raiseth them that are bowed down;

"The Lord loveth the righteous;

"The Lord preserveth the stranger;

"He upholdeth the fatherless and widow."

In Hebrew the number eight is from a root which means "to make fat," "to superabound." As a participle it means "one who abounds in strength," and as a noun, "superabundant fer-

tility." So that as a numeral it is the super-abundant number, representing that which is not only complete and satisfying but even more. (Bullinger.)

Behold then in these eight things not only the real, but the abounding blessings, which fill the lot of him who "hath the God of Jacob for his help, whose hope is in the Lord his God."

How bright and glowing the picture!

But a bright picture needs a dark background.

And here it is:

"But the way of the wicked he turneth upside down."

God save our readers from this alternative.

Who is the "God of Jacob" of whom these things are said?

"Even thy God, O Zion."

How really is the happiness of all the earth knitted up to that of Israel!

May Zion's God be absolutely depended upon to fulfill His promises?

"The Lord shall reign forever, unto all generations."

"Hallelujah!"

* * *

This is what "The World's Work" calls the present struggle to save civilization against the Germans, a civilization whose fabric in its judgments is disintegrating.

"A Struggle Against Time" We would not say this, because it would lay us open to the charge of pessimism and some other ugly things that are commonly laid at the door of those who are looking for the return of our Lord. But "The World's Work" makes out quite a case. All Europe, it truly says is cursed with the wreck of war, most of Asia is bordering on anarchy, Russia is no longer an organized society and the revolution is imminent all over China. "The vision of a better world after this war," by which it means a world of better democracy, "is harder and harder of realiza-

tion every day our victory over the Germans is delayed. If the task is not to get immeasurably more difficult before we get to it, we must beat the Germans thoroughly and quickly. The struggle to save civilization is a struggle against time."

What is civilization? It is an organized society of free men and women, and "no civilization is worthy of the name," says this editor, "unless at least the large majority of the population have plenty of food and clothing and enough opportunity to awaken ambition."

Is this all? Surely the demands of civilization are not high. We ought to be able to maintain these things among ourselves unless we have become savages or beasts. But this is just what we have become. This is just what the world of men has fallen into without God and without Christ. Our heavenly Father knoweth that we have need of these things, "food, clothing, and enough opportunity to awaken ambition," and He has promised them to us as well as to the birds of the air and the flowers of the field, if only we will seek "first the kingdom of God and his righteousness." "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men." O, that they would cease fighting one another, and hearken unto Him, and let their souls delight themselves in fatness!

"A struggle against time?" No, it is a struggle against sin, a struggle against the powers of darkness that foment sin. We believe in beating the Germans, and in hurrying up to do it, too. But when we will have beaten them before long, the real struggle will not cease, it will only take on another form. As a matter of fact, what the nations need to do in order to find peace is to submit themselves unto God. They must do this some day, willingly or unwillingly. What madness that they do not do it now!

We are not so pessimistic as "The World's Work," because we have not pinned our hope to a world civilization, or a better democracy or anything else that depends upon man's goodness and man's efforts. God has not forsaken His universe, and especially has He not forsaken the people on this earth whom He has redeemed by the sacrifice of His Son. Things are not going to smash, and men will yet see a better world because the mouth of the Lord hath spoken it, and because His glory is involved in bringing it to pass. But it must come in His way and His time, and before it comes men must learn at whatever cost "that it is an evil thing and bitter" to have forsaken the Lord their God whose fear is not in them, saith the Lord God of Hosts (Jer. 2:19).

We are learning this every day, and God may be pleased to keep the German scourge upon us until it is so well learned as not to be forgotten in haste. But when that day comes it will be as true of Germany as it once was of Assyria, that God "will punish the fruit of the stout heart of her king and the glory of his high looks," and He shall "send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire" (Isa. 10:12-16).

Cheer up, trust God, put away sin, do your duty every day, and behold! only a short time shall intervene before

"The clouds ye so much dread
Now big with mercy, will then break
In blessings on your head."

* * *

From a letter of our English correspondent we quote a few excerpts following, which we sadly commend to every Christian reader:

"These are trying days for the church of God, might we not go further and say, days in which judgment has begun at the house of God? The church is loud in her denunciation of the moral evils of the nation and the people, but I don't think the voice of God has yet been heard speaking to her own soul in the words, 'Thou art the man.'

Judgment We speak of a wicked nation at the and cry for her repentance **House of God** and reconstruction, but in the light of truth, I say, 'utterly hopeless.' God's controversy is with the church. It is the day of her testing and judgment.

"I am told that about two million pounds annually would cover the amount given to taking the gospel into heathendom. Now we are spending seven million pounds a day in destroying one another! It was considered a mad thing for a Christian to give up a lucrative business position and go out into the Lord's work. Now Christians have to give up all and go into the bloody trenches of France to slaughter and be slaughtered! Men, (Christian men) demurred in giving their sons and daughters to the mission field, holding them back from the Lord, and devoting them to worldly prospects, luxuries and attainments. Now, they have them torn from them to be slaughtered. God is shaking everything that can be shaken (Heb. 12:26), but we look for a kingdom that cannot be shaken.

"Then as to those things which are commonly believed amongst us. God is so testing us that He is revealing to us how much or how little we really believed, so that we are being pulled up with the interrogation, 'What do you really believe?' And many are finding

that there is a real and practical difference between a head and heart belief, between a truth which we hold and a truth which holds us. The one and great need today is to have the great fact of God holding us, realizing that He is, and that He is the rewarder of them that diligently seek Him. Creeds, dogmas will not avail in a crisis like this apart from God Himself as revealed in Christ, and so appropriated by faith that He is a living reality to us.

'Closer to us than our breathing
Nearer than our hands or feet.'



A Finland (Kangasala) correspondent writes to thank us for a little spiritual help we tried to be to him and his people, and adds this awful tale: "The 'Red' devils have killed

The priests, flayed and burnt our Sorrows women and children, taken out of Finland their eyes, cut off their tongues, and otherwise abused them. They have administered the sacrament of the Lord's Supper to the cows and polluted the altars and the communion tables in ways unspeakable. Such is socialism, this new popery and antichrist of the last times. Pray for us."

God forbid that we should not pray for them. God be praised that the lines have fallen to us in this land of the free. Why are we so favored? O, that the goodness of God might lead us to repentance! O, that our Lord might come and in mercy put an end to the sufferings of the world by removing its iniquity.



The poem with this title appearing in our July issue, has been traced, as to its author-

ship, to the wife of the Rev. J. Lane Miller, pastor of the Franklin Street Methodist Church, Johnstown, Pa. She is the author of a book of social lyrics entitled, "Songs from the Smoke," published by the Methodist Book Concern. Another poem from her pen will appear in a later issue.



Dr. William S. Manners, of New York, in a personal letter to us telling of religious matters in the early days of D. L. Moody's work in Chicago, relates this:

The Day of Small Things "The last meeting D. L. Moody led before he went across the water where he made his reputation, or where God made it for him, was in Clark Street M. E. Church. There were thirteen or fifteen persons present, of which I was one. I remember well his asking prayer for his work in the old country. Afterwards, when his meetings with Sankey were sweeping all before them in England, the Chicago papers used to give long accounts of them. When he came back, having made his reputation, the immense tabernacle was not big enough to hold the crowd."

D. L. Moody, leading a noon prayer meeting with only thirteen or fifteen persons present! Those who knew him later as a man of great power, and especially one who attracted crowds wherever he went, can hardly believe it. But those were the acorn days, the oak came afterward.

The point is that D. L. Moody's God still lives. Oh, that more of us would empty ourselves as he did, that God might fill us with His Holy Spirit! The day of small things is never to be despised, if we have faith therein to lay hold of God.

Here Am I, Send Me!

By C. W. Waggoner

They are calling, ever calling, in the silence, in the din,
'Tis the voice of Christless millions, bound by heathendom and sin;
Out of every darkened nation, from the islands of the sea
They are calling, who will answer. "Here am I, send me!"?

They are calling, ever calling, from the distant outer lands,
They are dying in the darkness, reaching out vain, groping hands;
They have never heard the story of the Christ of Calvary;
Who will answer: "I will tell them, here am I, send me!"?

They are calling, ever calling, every wave that breaks on shore
Seems to echo with their pleading, and their need is great and sore;
While the ever-changing breezes seem to bear their plaintive plea,
Who will answer, as to Jesus: "Here am I, send me!"?

They are calling, ever calling, they are being sacrificed,
"Other sheep" for whom He perished, now are dying without Christ;
Let their awful need appalling be the call that reaches thee,
Answer quickly, answer bravely: "Here am I, send me!"

The Church as the Body of Christ

Or the Deepest Mystery of Revelation

By Rev. James M. Gray, D. D.

Stenographic Notes of an Address at the Dedication of the Gospel Tabernacle, Chicago

TEXT: "Head over all things to the church, which is his body, the fulness of him that filleth all in all."—Ephesians 1:22, 23.

It is to our Lord Jesus Christ that the word "head" applies. He is "the head over all things to the church which is his body." The church which is His body is not the visible church merely, but the true church which is within the visible church, and which is constituted of true believers on His name who have been regenerated by the Holy Spirit, no matter to what particular denomination of Christians they belong. Such believers are found in every denomination, thank God.

How did the church come into this relationship to Jesus Christ? How were believers formed into the body of which He is the Head?

I sometimes illustrate it thus: Here is a human body before you, but suppose that it was not intact. Suppose it were separated at the joints, divided into its constituent parts, the head, the neck, the trunk, the arms, the legs, the feet. And suppose I were to ask you:

"How can these members of a human body become a body?"

You might say in reply: "There is a head there."

"Yes."

"And there is life, spirit, in the head."

"Yes."

Then you might add: "Let the spirit which is the head enter into the members of the body—the neck, the trunk, the arms, the legs, the feet; and the spirit entering into the members will unite them to the head; and uniting them to the head, will unite them one with another and so form a body for the head."

Something like this, in a mystical sense, took place on the day of Pentecost, as recorded in the second chapter of the Acts. The disciples were assembled with one accord in one place. Their Head was seated at the right hand of the Majesty on high, and the spirit of the Head, which is the Holy Spirit, came down upon and entered into each of them, and in so doing united them all with the Head. And by uniting them with the Head, they were united one with another in the Head, and became thus members of His body. That is what I understand to be the baptism of the Holy Spirit. That is what I understand Paul to mean when in 1 Corinthians 12:13, he says that we were all baptized by one Spirit into one body. And since that day, as I further understand it, every soul who

believes on the Lord Jesus Christ in the gospel sense of that term, being thus regenerated by the Holy Spirit, becomes a member of that body.

No wonder that Horatius Bonar should sing:

"So near, so very near to God,
Nearer I cannot be;
For, in the person of His Son,
I am as near as He."

What a wonderful truth! The grandest, most glorious ever revealed to the saved soul!

Christ Living in Us

What is the relationship which Christ thus sustains to the church which is His body?

First, it is governmental. As Head of His body, the church, he governs and controls it. No pope, no bench of bishops, no council, no synod, no ecclesiastical organization whatsoever, controls it except in a secondary and mediatory way. Take the human body again as an illustration. My head, which is myself, tells my eye what to look at, my ear what to listen to, my hand what to perform, my foot what path to take. As my head governs my body, so Christ governs His church. The members of my body have simply to yield themselves to me, to my head, and I take care of the rest.

But, secondly, the relationship which Christ bears to the church which is His body is vital. He, by His Spirit, not only governs us but lives in us, and we live in Him. Take the human body once more as an illustration. The reason my head governs my eye, or ear, or tongue, or hand, or foot, is because my head, that's myself, lives in my eye, ear, tongue, hand and foot. It is I who see through my eye, hear with my ear, speak with my tongue, touch with my hand, walk with my feet. It is I who am living in this body. And so the Lord Jesus Christ lives in His church, and in every member of it. He expresses Himself through His church. This world would know nothing about Him, except as He is expressed, manifested, by His people. We are His eyes, and ears, and tongue, and hands, and feet. O God, help us to yield and surrender ourselves unto Him, that He may indeed live in and manifest His life through us!

What It Means To Us

And now—another question. What does this mean to the church, this governmental and living relationship which Christ bears to it? What does it mean to each particular member of the church?

First, it means protection and security. I am

walking across a railroad bridge under which a locomotive is passing and belching forth its smoke. I fear that a mote may enter my eye and injure it. Therefore I close my eye. I am caring for it.

I am riding in a trolley car; the window is open, and a strong current of air is pouring into my ear. There may be trouble there, an abscess by and by, and so I lift the collar of my coat and cover my ear. I am living in this body, and I am caring for it.

I am carving at the table and put up the guard on the carving fork lest the knife slip and cut my finger.

I am walking on a slippery pavement and make a detour to save myself from falling.

Are we to suppose that the Lord Jesus Christ, who dwells in His church which is His body, is less careful thereof than we are of our bodies? Hence the deep significance of the teaching in that wonderful eighth chapter of Romans: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus."

But this relationship of Christ to His church means not only protection and security for it, but also power and privilege, which is the thought, more particularly, that Paul is setting before us in this first chapter of Ephesians. He has just revealed this truth to that church and then he says that he is praying for them to understand it. "I cease not," he says, "to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

It is one thing for us to have this knowledge in the Word of God, you perceive, and another thing for us to apprehend it, to receive it into our hearts. We need God's spirit to enable us to do that—the spirit of wisdom and revelation. "The eyes of your understanding" (or "the eyes of your heart") being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe."

And what is the exceeding greatness of this power? It is "according to the working of his mighty power which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places far above all principality, and power, and might, and

dominion and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet."

That is the power that operated in the Head, and it is the same power that is operating in every member of the body of which He is the Head. Did this power operate in Christ to raise Him from the dead? Then the same power is operating in you and me as members of His body, to raise us from the dead.

Did this power operate in Christ to set Him at God's own right hand in the heavenly places? Then similarly is it operating in us to the same end. Did this power operate in Christ to place Him far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come? Then the same is true of us who are in Him.

We still use the figure of the human body. If my head rises from the dead, shall not every member of my body rise from the dead? If my head is at the right hand of God in the heavenly places, then my eye, my ear, my tongue, my hand, my feet, are there also. The head cannot be there without the body. If my head is raised far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, then every member of my body down to the smallest joint, is placed in the same position.

O, what a wonderful thing it is to be a Christian, and to know what it is to be a Christian! Would that the church might come back to the Word of God to ascertain its privilege and power, and its glory in Him!

How To Make It Ours

A closing word. How may one become a member of the body of which Christ is the Head? It is easy to know how one may become a member of the visible church; but how may one become a member of the body of Christ?

We are told how, in easily understood language, in the first chapter of John's Gospel. John is speaking of Christ and says: "He came unto his own and his own (Israel) received him not; but to as many as received him to them gave he the power (the authority, the right) to become the children of God; even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In other words, a man becomes a member of the body of which Christ is the Head by being born into it. "Not of blood"—not the birth which he owes to his ancestry; "not of the will of the flesh"—he cannot bring about this new birth himself, by his own natural desires; "not of the will of man"—no human being can cause him to be born again. "Not of the will of man, but of God."

It is a supernatural thing—this new birth. It

is a new creation in Christ Jesus, and it takes the same God to bring it to pass who in the beginning created the heaven and earth.

But will some one say, "If that's the case, then I am helpless; I might as well give up. If I can only come into this place of power and privilege by the new birth, and that is the work of God, what's the use? I can do nothing."

You are mistaken. There is something you can do, and the text tells you what it is. "As many as received him, to them gave he the right to become the children of God"—the right to be born again. The man who receives the Lord Jesus Christ as He is revealed in the Word of God, is, in the very act of receiving him, born again.

And do you ask, "What is it to receive Him?" The text answers that also. Thank God for its clearness. "As many as received him, to them gave he the right to become the sons of God, even to them that believe on his name." To "believe on his name" is to receive Christ.

What is it to believe on His name. "Believe" is a simple word. When used in worldly matters we have no difficulty in understanding it, but when used in matters of the life beyond, sin so clouds our intellect and warps our minds that we are unable to take it in.

But there is another word in the New Testament which I often employ as a synonym for it, which has helped some. It is used of our Lord Himself, in the second chapter of this same Gospel of John. There was a place where He was doing many mighty works, and many believed on Him, but John adds: "Jesus did not commit himself unto them, because he knew all men."

We know what "commit" means. It means that Jesus did not trust Himself, did not give Himself away to these men. But "commit" in the Greek is the same word as that which we translate "believe." Hence the verse might read: "Jesus did not believe himself unto them, for he knew all men." If, therefore, "commit" is "to believe," then "to believe" is "to commit."

You are crossing the ocean, let us say, and

as you are about to turn in, you observe a life preserver fastened over your berth. That is knowledge, but it is not faith. You turn out the light, and as you touch the button a printed notice attracts your attention saying that if you will adjust that life preserver around you in a certain way, it will keep you afloat in water. You assent to that, but assent is not faith. In the middle of the night a fog settles down, a collision occurs or a submarine attacks you, and a hole is made in the side of the vessel, which begins to fill and sink. You jump out of your berth, take down the life preserver, place it around your body, go up to the deck, and at the word of command plunge into the sea. That is faith; that is committing yourself to the sea to be saved.

I am talking tonight to a company who are chiefly Christians, but to some, perhaps, who call themselves Christians and who are not such in the real sense of the word. They know that Christ is the Son of God, but that knowledge is not faith. They assent to the fact that He is able to save them if they believe on Him, but assent is not faith. Therefore, I ask them to take another step tonight, to commit themselves to Him. That is faith. That is to become a member of the body of which Christ is the Head, with all the might and power and glory that forever belong to that relationship.

May I tell another sea story? That thrilling tale of the burning of the freighter *Volturro* some few years ago. There was an awful storm, the wireless had called for help, and four or five large vessels were in close proximity to the burning ship—as close as they dared to go. But the waves ran so high it was impossible to lower boats to take off the *Volturro*'s crew, they would be crushed against the sides of the vessel. By and by, the *Volturro*'s captain was heard to cry through the megaphone: "The end is near, her plates are buckling, stand close, for I must jump." They stood close and he jumped and was saved.

Dear friends, Jesus Christ is standing close tonight. Will you trust Him? Will you make the jump?

May God Give Strength

By Peter Van Wynen

When Death comes near to grimly claim his toll;
When sorrows surge that nearly whelm the soul;
When looking forward to the heav'ny goal;
May God give strength.

In days when He shall seem to hide His face;
In trials when you need His richest grace;
In moments when you're weary of the race;

May God give strength.

To trust His love whatever ill befalls;
To do His will no matter when He calls;
To walk with Him whose friendship never
palls;

May God give strength.

The Bible and Modern Thought

By Rev. Joseph T. Briban, D. D., Pastor Central Presbyterian Church, Columbus, O.

An address before The Adult Bible Class Conference, Cincinnati, O.

AS it is preeminently the privilege and the chief business of the Bible class to study the Word of God, let us turn our attention for a while this morning to a consideration of the place which the Bible has in modern thought and take Jeremiah 8:9 as our text. "They have rejected the word of Jehovah and what manner of wisdom is in them?"

"Modern thought" is a term which is used to include certain present day tendencies in religious thinking. The term is not applied to science. When we are told how the physicians cleared the Philippine Islands of the plague, how Panama was freed from fever, how Marconi sends his wireless message, or how Edison invents his electrical devices we do not call this "modern thought." All this is modern, but it is especially in the realm of religion that we use the term.

We are interested in "modern thought" principally because of its destructive influence on the Bible. "Modern thought" is plainly opposed to that view of the Bible which the Christian church has consistently held for centuries.

Fifty years ago were you to ask most any one, "Is there an infallible guide for life? Is there a full and true revelation of God? Is there anywhere a statement of our duties to God and man?" the answer would have come, "The Bible is the book in which is recorded the will of God for man and man's duty to God and man." Fifty years ago the Bible was taught in the schools and colleges; it was preached as the Word of God; it was recognized as the cornerstone of education and national morality. The authority of the Bible was unquestioned. On the Bible our fathers built great institutions, great characters, and a great nation.

But now, many students, teachers and preachers, in the words of Jeremiah, "have rejected the word of God." In many churches today the inspiration of the Word is disbelieved; the Bible is not accepted as a basis of religious authority. Men are hunting elsewhere for some basis of authority in religious truth and are pretending to find it in the Christian consciousness or in the human reason, and it behoves us to ask "What manner of wisdom is in them?"

In England and America alone we are told about eight hundred books are annually written to disprove the inspiration of the Bible and to destroy its authority. And the strange,

incongruous fact which we notice is that practically all of this war on the Bible is today conducted by men who are intrenched within the walls of the church.

The Church the Hotbed of Infidelity

The only infidelity which is really dangerous to faith today and which is worth considering is that which is found in the so-called Christian church and is masquerading in the livery of heaven under the banner of "modern thought."

We are told by men in the church that God has not spoken in His Word; that the Bible is merely a human book; that such a thing as inspiration is unthinkable; that God cannot manifest himself in visible form; that what purports to be prophecy was written after the events indicated; that miracles are impossible; that man is not to believe the accounts in the Bible of the miracles performed either by the prophets and servants of God or by Christ himself.

Indeed, radical "modern thought" denies absolutely the supernatural and declares that God has never entered into human history in word and deed in any supernatural way; that religion is the outgrowth and evolution of moral consciousness. Moses did not write the first five books of the Bible; Christ was misinformed when he said that Moses wrote the Pentateuch, and really the Bible should begin at Judges.

Of course this "new theology," this "modern thought," this rendering of the Bible is popular—it is much easier to tear down than to build up. But "modern thought" is opposed to the entire history and faith of the Christian church. From the first centuries the church has believed the Bible, as we have it, to be the divinely inspired Word of God, the infallible rule of faith and practice. On this Word, and from it, the great doctrines and confessions of the church were based. All proof of the doctrines of the church, aside from universal and uniform Christian experience, is based on the Bible as the trustworthy Word of God. The only test which the framers of the Westminster symbols applied to the great Westminster Confession of Faith during the long months in which these scholarly and saintly men of God met to frame that immortal document, word by word and line by line, was, "Does it agree with Holy Scripture or can it be fairly deduced from it?" So that to the Christian members of the Protestant churches these destructive doctrines

and heretical teachings of the so-called "modern thinkers" have always come with a foreign garb and language, and we rightly inquire on what authority these modern ideas are advanced. On what grounds are we asked to give up the age long faith of the church in the Bible as the Word of God?

"They have rejected the word of Jehovah and what manner of wisdom is in them?" The Bible is the only book in all the world that claims for itself the inspiration of God and absolute authority over human life. The Bible is the only book that has no word of praise for the progress and art and civilization and goodness of men. Therefore it is the one book that is universally hated by the unconverted, unregenerate heart of men. Therefore, if man can only prove that the Bible is not inspired, if they can show that the Bible is full of errors, then its authority is undermined and destroyed and men may cast it aside, heed it no more, and be free to frame their own rules of conduct as they choose.

Of course many earnest, scholarly Christian men have entered into a study of the sources, composition and authorship of the books of the Bible with a sincere desire to discover the truth, so far as the truth can be known, about the wonderful Book; for every new fact, every new gleam of light which has been discovered we are glad and grateful. We acknowledge our indebtedness to these patient workers and we are intellectually richer for their labors, but we must not forget the fact that much of the work has been done with the hope that the authority and trustworthiness of the Bible may be overthrown.

Today the world is engaged in the work of overthrowing the thrones of kings and kaisers. The theory of "The divine right of kings" is probably doomed. People are declaring that in themselves alone rests final authority. Democracy is the great word today. And democracy means the rule of the people. When the last king is dethroned there will remain but one source of authority above the will of the people, namely; the authority of God's Word. And if only the Bible can be discredited, if only its authority can be overthrown, then mankind will be free from all restraints save that which humanity sees fit to impose upon itself. May God have pity on the world when that day comes!

How to Understand the Bible

"Modern thought" originated with men who neither had a belief in God nor in Jesus Christ, whom He sent. They were men who had a little religion and much theory as a basis for biblical investigation and study. And of course they could not be unprejudiced or neutral, or fair in their work. "The Bible" it has been well said, "has no revelation to

make to unbiblical minds," and it does not follow because a man has an expert knowledge of Hebrew or Greek that he is fitted to expound or understand the Bible.

Mr. Blackburn, a Jew from India, a short time since, was in my prayer meeting. He was raised in India and had never so much as heard of Jesus Christ and the biblical story of redemption. He was living in sin and was on the point of suicide. Some one suggested that he study the Bible. He did so, but could not understand it. He could not even become interested in it. He drifted into the City Rescue Mission. The salvation which is in Christ Jesus was shown to him. He was converted. The Bible instantly became a new and interesting book. I asked him before the audience how he explained the dullness of the Bible before his conversion and its interest to him afterward. He thought a moment and then replied: "I am now a child of God, and God helps me to understand it. His Spirit explains it to me." I then repeated this verse, "For the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. But he that is spiritual (converted) judgeth all things" (I Cor. 2:14, 15). I said to my people who heard his confession that his testimony was the best commentary I had ever heard of the above verse. Think of it—a man whose parents and friends in India sacrificed babes to the crocodiles in the rivers of India, in a few days able to understand and explain the Scriptures! The great doctrines of justification by faith, the vicarious atonement and redemption through the blood of Christ becoming reasonable and real!

Surely the supreme qualification for understanding the message of the Bible is not philosophic or linguistic knowledge but spiritual regeneration. The prime qualification of the musician is that he be musical, of the painter that he be artistic. So the essential qualification of the teacher of the Bible is that he be spiritual. And no opinion therefore of any unconverted teacher of the Bible is either scientific or expert.

If you will study the history of "modern thought" you will discover that the men who have had the most profound influence in spreading broadcast the denials of the Bible are men who have had no Christian experience. They have never experienced the supernatural power of God in the regeneration of their own hearts. The same is true among most of the advocates of the modern theories today. If the facts were only known there is probably a band of true Christians in the churches, where such modern preachers are preaching, praying for the conversion of their pastors.

Modern Thought Not Modern

But a second fact which compels our attention as we study our subject is this—"modern thought" is not modern. There is nothing new in these "new views." The "new theology" is simply the old unbelief. When Christ lived and taught, He rebuked the man who substituted human traditions for the Mosaic law which He regarded as God's Word.

Eighteen hundred years ago an unbeliever named Celsus advanced the same objections to the Scriptures that the "moderns" hawk about the streets as the "new theology." Arius in 317 A. D. denied the deity of Christ, and Pelagius in the fifth century denied the doctrine of original sin. I read a letter in a newspaper some time since from a "modern" who thanked God that the time had passed when the doctrine of the fall of man was believed. "There is no such thing as original sin" he declared. He prided himself on being modern and yet he simply voiced the ranting unbelief of Pelagius who lived about 1500 years ago. Surely the race is not making rapid spiritual progress when these old worn out, disproved and discredited heresies, should in this late day be clothed in a new linguistic garb and be foisted upon the public as "modern thought" and "new theology."

You have all heard the fable of the donkey who arrayed himself in a lion's skin and attempted to cast consternation among his brethren and among the people by his fierce visage. But one of his ears slipped out from under the lion's skin and his bray betrayed him. He was the same old donkey after all!

Three theories have been overworked by the "moderns" in their efforts to discredit the old Bible and to produce a new: The theory of evolution, of the autonomous mind, and the philosophic theory of monism.

I

The Theory of Evolution

I shall not attempt to differentiate or describe the different theories of evolution which have been held and are now being taught with almost universal unanimity in our colleges, universities and seminaries. The great majority of our scientists and theologians have accepted evolution as a fact instead of a theory, and practically all of our scientific and theological teaching has been made over to suit this theory. According to the generally accepted theory all life is a progress and development from the lower to a higher form. The thing which the theologian calls sin is but the growing pains of the soul, the outworking of animal instincts which have not yet been sloughed off in the upward march of the race. There is really in conse-

quence no need for an atoning Saviour and no place for the incarnation in the evolutionary scheme of things. Christ was divine? Yes, but only as we all are divine, having the spirit of God dwelling in Him in a greater degree than in us. But as to His being a vicarious Saviour, dying for us, bearing our sins in his own body on the tree—it is unthinkable! Such, in a word, has been the conclusion of revolutionary thinking.

What is the inevitable result? The leading thinkers of today are boldly attributing this world war to Darwinism and the "new theology." Evolution teaches the survival of the fittest. The Germans declare they are the fittest to survive. Evolution teaches that the weak are to be ruthlessly trampled underfoot—Germany says that weakness is the one unpardonable sin.

Christianity has ever found in the death of Christ the proof of God's love and our obligation to service—"Henceby perceive we the love of God, because he laid down his life for us—and we ought to lay down our lives for the brethren." Christianity declares that the greatest among us are the servants of all. Evolution and the "new theology" declare that the greatest is he who survives the desperate struggle for supremacy and sovereignty.

Such is the inevitable influence of the theory of evolution; such will continue to be its baneful effects in our own land, for it will take at least twenty years for the American scientific world to discover what England and Europe have already discovered, namely—that the theory is not true. The leading scientists of Europe and England today are rejecting the theory.

II

Theory of the Autonomous Mind

The autonomous mind is a self-governing mind. It is a mind which in itself is the all sufficient judge and standard by which all things in God's universe are to be measured. In each man's mind is the only form of truth and life. What do I think is the important question? Not what does the Bible say concerning itself—but what do I conclude about it. Not what has the Christian church, guided by the Holy Spirit, always believed; not what has God most surely revealed, but what do I think. I with my gigantic, colossal, stupendous, most discerning intellect—I am the judge of all things. I cannot understand the doctrine of the trinity, therefore I reject it. I cannot see how God can perform a miracle, therefore I will not believe in miracles. I cannot comprehend how God can be both God and man at the same time, so I deny the deity of Christ. Can you not see what this theory does? It sets self up as one's own God. Such a mind "receiveth not the things of God for they are spiritually discerned."

III

The Philosophic Theory of Monism

What is monism? It is the doctrine that we hear on the lips of the Christian scientists: God is all—all is God. Spirit is all there is in the universe. It is the teaching which you hear in Salt Lake City among the Mormons—"As man is now God once was—as God is now man may become." In other words many of our teachers and preachers are putting into our schools and churches the same deadening, blighting, blasting pantheism that has been the curse of India for centuries, and we are asked under the name of "modern thought"—"new theology" to accept that system of philosophy which has ruined every nation that has adopted it. It is a day when we may all take to heart the admonition of Paul, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of man after the rudiments of the world and not after Christ, for in him dwelleth all the fulness of the Godhead bodily."

Such has been the tendency and the trend of "modern thought," but happily the world war is opening our eyes to the dangers that confront us. By the sorrows and suffering of earth we are called back to the fundamental principles.

This war is also revealing the all but infinite depths of human sin. The capacity for sin in the unregenerate heart appalls us. Human nature is not to be tamed by high sounding phrases and polished platitudes. Civilization is not salvation. Education and medication are not synonymous with regeneration. We are beginning to believe that Christ's estimate of the human heart is the true one, and that except a man be born again he cannot see the kingdom of heaven.

Certainly the United States is not willing to trust its physical, religious and national life to the nation which has developed itself to the highest degree along the lines of evolution, "modern thought" and the "new theology."

Not only the war but modern science is

teaching us that the old fashioned view of the Bible is the true one. In recent years we have heard much criticism of the old fashioned doctrine of the verbal inspiration of the Scriptures. "Modern theology" repudiated this and substituted a doctrine and theory of its own manufacture. But now comes modern science and declares that one of the startling discoveries of recent years is not only the possibility but the actuality of direct thought transference from mind to mind independent of physical means. The leading scientists of today are declaring that the transference of thought direct from one mind to another is a demonstrated fact and we are at least in good modern science company when we declare that the prophets and holy men of old received in direct communication from God the substance of Scripture. "Which things also we speak," declared Paul, "not in words which man's wisdom teacheth, but which the Spirit teacheth combining spiritual things with spiritual words."

Archaeology is also adding its message to the historicity, the reliability, and accuracy of the scriptural record. The spade of the modern explorer has revealed the falsity of many a modern theory concerning the Bible.

Therefore it is a message of confidence and encouragement which I bring to you today. When we come to those who have rejected the word of Jehovah, and ask what manner of wisdom is in them, we find that it is a wisdom that will not stand the test of history or human experience. The Word of God is a living word which abideth forever. It is living because it reproduces spiritual life in those who read it and believe it. It alone can transform the human heart and produce a Christ-like character in those who are ungodly. It is the sword of the Spirit, the chief weapon used of God to produce conviction and to overwhelm the enemy of men's souls. "The word of God liveth and abideth forever. Heaven and earth shall pass away, but my word shall not pass away," saith the Lord.

A Convict's Praise

Written by a Prisoner in the Eastern Penitentiary, to a
Student in the Correspondence Department of The
Moody Bible Institute of Chicago.

All glory is the Father's up above,
Man dares not claim
A word of thanks, or praise for deeds of love,
Performed in Heaven's holy name.

To Him, Who all our grief and sorrow bears,
My thanks I raise;
The Comforter, before whose shrine we lay
our cares,
There must we also lay our praise.

Man of his own self hath no pow'r to give
If it were not giv'n
By Him, Who gave His life that we might live,
And gain, tho' all unworthy, heaven.

So, brother, let these thanks and praise suffice
In prayer I send:
With the true wish that you, like Him within
the skies,
Remain the convict's faithful friend.

The Table of the Lord

By Rev. F. A. Steven, London, Ont.

WHEN our blessed Lord had paid the redemption price for man and had risen again for our justification, He still tarried in personal touch with His disciples for a further period of forty days. His heart clung to the men whom He had taught and blessed during His public ministry. When the time came for Him to leave them, He taught them two great truths: First, that His departure was profitable for them, because it would make possible the coming of the Comforter, the Holy Spirit, in the words of John 16:7, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I go I will send him unto you," and, second, that His absence was to be temporary and not permanent. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

During His absence the Holy Spirit was to represent Him and to comfort, inspire and empower His disciples. The Word of God was to be their constant guide book, and, thus equipped, they were to do "greater works than these" which He had done whilst among them.

A Personal Link With His Church

But wonderful as was His provision for their larger life and service, the Lord desired to have a further and very personal link with His church on earth, and this was provided when He instituted the memorial supper.

It is as "the man Christ Jesus" that He now represents us in heaven, and it is in the same divine-human personality and character that He would have us represent Him on Earth.

The continuance of our Lord's true humanity and His longing for the fellowship of His brethren on earth, are emphasized by the institution of this supper of the Lord. When Paul records the origin of this ceremony of remembrance, in 1 Corinthians 11:23-25, we understand him to speak of it as being a direct communication from the risen Lord to himself, for transmission to the church.

The fact is worthy of careful note, that in the night of His betrayal, when He might naturally have been deeply engrossed with His own sorrow and dismay, our Lord's thoughts and affections were centered upon His beloved people, and He planned and delivered to them this new feast.

The Jewish dispensation was closing and the annual feasts and ceremonial worship of that race were to be no longer binding upon, nor of value to the followers of Jesus, because they were fulfilled and cancelled in Him. In their place He gives this simple and readily obtainable ceremonial token. Like all the

Jewish feasts this new Christian feast was meant to be a ceremony interpenetrated and vitalized by heart vision, and passion, and purpose. Alas, that so often this wonderful ordinance of our Lord should have been allowed to lose its vital content and to become like the old time Jewish feasts, only a lifeless framework of ceremonial! Instead of seven varied and elaborate annual feasts we now have one unchanging and simple feast for frequent, though not specifically timed, observance.

Neither an Altar Nor a Sacrifice

This table of the Lord is not an altar. The supper is not a sacrifice. There is no offering again, as the Roman system wrongly teaches, of the sacrifice of Christ. There may rightly be a fresh heart presentation of Christ's atoning death, before God, by faith, as the only ground for our acceptance by, and our access to God. This, however, is not as a sacrifice, but as a memorial of sacrifice and an appropriation and enjoyment of the perpetual value of that sacrifice.

The table of the Lord abrogates and takes the place of the brazen altar of sacrifice, to which it corresponds. The altar in the Tabernacle, and later in the Temple, looked backward to and insistently reminded of, man's ruin by sin. It also looked forward to the fulfillment of its types in the sacrifices of Christ. The table of the Lord is placed in the church during her earthly sojourn, with a backward look to Calvary, and a forward look to our Lord's second coming. Paul says, "As often as ye eat this bread and drink this cup, ye proclaim the Lord's death, till he come."

Not a Permanent Institution

The altar was ordained not as a permanent but as a temporary institution. None could tell how many or how few years it would abide. Its efficacy in providing, what may be called a tentative atonement for those who yielded the obedience of faith, depended wholly upon the fulfillment of its pledge by the substitutionary death of Christ. Having served its purpose, it passed away, as God's institution, at Calvary, though the Jews still clung to it until the destruction of Jerusalem.

So also with the Lord's table. It is "till he come" and therefore is not a permanent ordinance. None can tell how long or how short a time it will continue to be in use. It looks back to the Cross as the altar looked forward to the Cross. All its meaning and value depends upon the atoning sacrifice of Christ and the completion of the plan of atonement in Christ's triumphant return.

When a lover gives and his bride-elect ac-

cepts, a betrothal ring, the emblem becomes a pledge of mutual love and loyalty. A girl looks upon her ring as the visible representative of the man who gave it, and, in his absence, her heart glows with increasing love. On his part the lover, perhaps for a long period absent from his beloved, thinks of the girl who wears his pledge and longs for their reunion. Beautiful as the ring may be, however, it derives its whole value from the mutual dedication of each to the other, which it betokens, and the marriage toward which it points. An engagement ring would be meaningless and valueless as a permanency. It is the pledge of a wedding ring. The promise of future married happiness that invests the ring with preciousness. This table of the Lord may rightly be regarded by the church, which is His Bride, as a betrothal pledge, left with her by her now absent Bridegroom. It is His table used and cherished for His dear sake, by her. Whilst every incident and every place in which our hearts turn to Him, becomes a point of meeting through His quick response to our call, yet there should, and may be a special sweetness in our union with other believers around this table, where, not as individuals only but, as a body, representative of the whole Church on earth and in heaven, we hear afresh His words of sacrifice and love and promise, and afresh pledge Him our troth "till he come" to claim us for His own.

The word, "covenant," contains the thought of a pledge. His blood is poured out for many unto the remission of sins. His blood cleanses from sin. His blood purchased the inheritance for us. His blood pledges it to us. The same word is also used by Paul for a last will or "testament" in the ninth chapter of Hebrews. Thus verse 15: "For this cause he is the mediator of a new covenant, that, a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of eternal inheritance." Then changing the figure but using the same word in Greek, he proceeds, "for a testament

is of force when there hath been death, for it doth never avail while he that made it liveth." Thus, by His death our Lord secured to us by "will" that "eternal inheritance" which He had purchased for us, and which was the subject of covenant between God the Father and His Son.

A Testimony to the World

Now let us notice the word "Proclaim" in 1 Corinthians 11:26, R. V. The King James Version here uses the word "show." There are those who hold that this ordinance is designed only for spiritual communion between the individual and his Lord, and that the belief or character of others present is of no consequence to him. Others believe that it is for the local church as a family, and they do not invite those from other churches, even of the same denomination. Others again restrict their fellowship at the table to those of like faith and practice as to baptism, or as to details of church discipline and order. We believe that in addition to the great central fact of heart communion with the Lord, the ordinance is intended to promote and manifest the unity of all true believers in Christ and their separation from the world, and also to provide a standing testimony before the world to the cardinal doctrines of grace.

Thus we hold that those who do not believe in man's ruin by sin, in the deity of Christ, in His atoning death, and in His resurrection have no right to appear at this table of the Lord:

We do not, in this rite, proclaim our belief in the saving value of Christ's life or example or teaching, but we proclaim that our only faith and confidence for salvation and acceptance with God, are in the death of Christ for us, and this we do by partaking of the emblems of His broken body and His shed blood.

Let us, as often as we approach this blessed feast, give loving thought to Him, who yearns for our remembrance. Let us cultivate the upward, forward look, and let us pray and watch that our doctrinal belief and our personal behavior shall endorse this declaration of faith.

Calling

By Kriss Mann

"Come unto me"—the Master's voice is pleading;
He stands with outstretched hands and bids thee come,
Why will ye wander still, His words unheeding?
Accept his invitation—and come home.

"Depart from me"—the words are sternly spoken;
"The time is past; ye cannot enter in."
Must this be said to you? His heart was broken
That we, who sinned, might still be free from sin.

"Ye will not come"—the Master speaks in sorrow;
There stands a lonely Cross outside the gate,
Count ye the cost!—oh, wait not till tomorrow!
Accept Him now, before it be too late.

France and America

By Rev. Reuben Saillens, D. D., of Paris, France

An Address at The Moody Bible Institute of Chicago, Stenographically Reported

AS Dr. Saillens arose to speak, the Marianne was sung and the Chautauqua salute was given him. He said:

First of all, I thank you for singing of my great and beloved country. I thank you for these marks of respect and affection. I know you love me and I do love you, but this would not be sufficient to display this waving of handkerchiefs—it is because you love France. While I do not accept, for myself, any such honor, yet I accept, for France, all that and a great deal more. You will never do enough and never express yourselves with too warm an affection for that country which now stands between you and slavery.

Reminiscent of D. L. Moody

I would like my first words to be of a reminiscent character: Forty-three years ago I had the privilege (one of the greatest in my life, as a young man, a student yet) to attend the large mission which D. L. Moody was conducting in London. That was in the year 1875. It was in the East End of London in a large wooden building erected for the purpose, and which held, I think, about 10,000 people; and then he went to a huge hall which would hold 24,000 people. It was my joy to follow Moody day after day, night after night, in all those meetings, and in

my own way as a foreigner (for in London I am a foreigner as well as in America) to attend the after-meeting and speak to the people under the power of the Spirit.

It also was my privilege to be living in the same house in which he and his beloved wife abode, and his great companion, Mr. Sankey, for about three weeks, and to have constant intercourse with that great saint of God. His memory has ever been fresh and green in my heart, and I have tried to make him an object of life and admiration for my own people.

I have translated some of his books. One of them called "The Way to God" is being distributed today even amongst our soldiers at the

front.

I remember the revival hymns which Sankey sang and in my youthful way I tried to put them in French; Mr. Moody and Mr. Sankey encouraged me very much, and I have translated something like one hundred and fifty of the Sankey hymns which I got at that mission in 1875.

I shall always keep in my heart the remembrance of that great man who believed in the Jesus of the Gospels, whom he presented to us in such a way that we knew that he himself had had an experience of the saving grace of Christ; that he had received over and over again the Spirit upon his soul and that he was a man of God in a sense which I must confess I am still conscious of not being myself.

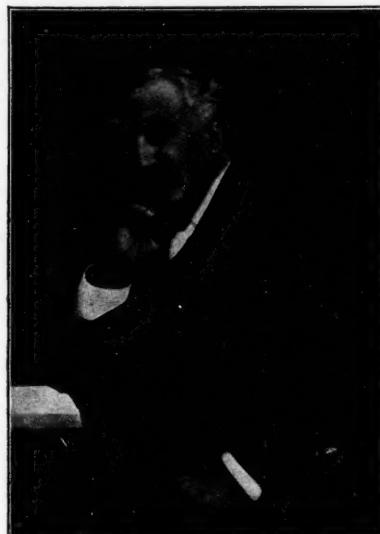
So I accept such courtesies as those you made through Dr. Gray in the place which has become so great to me by the unique ministry of Moody.

I do wish I had been a Moody. I have been doing my best to be a Moody, believing in the same Lord, and I know something of the power of the Spirit of God, but I must confess that I am still conscious of being far from that noble example. He is dead, but his works remain behind him, and you all are a witness of that great

man. I hope that as long as this world lasts there will be a work of grace going on as the ministry of D. L. Moody. God bless you all for his sake, and God make of many of you young people the horizon of that power and grace by which the words of Moody have gone to the extremities of the world.

Greetings From the French Churches

Brothers, I am here as a representative of the Christians of France and of all denominations. I belong to one of them in my country. Our membership is mainly formed of people converted from the Catholic faith, while the others are mainly formed of people who have descended from the old Huguenots. I represent



R. Saillens

all the Protestant churches of France. When they knew that I was coming over here many pastors wrote me, and in some meetings it was decided to give me a special commission to speak to the American Christians in the name of the French people and to tell them that we are one soul and one heart in this great time of suffering—you with us and us with you, and may God give us a speedy victory. In the meantime, may we look up to Him and pray, on both sides of the Atlantic, that God will bless our nations through this war.

I bring you, therefore, the greetings and the expression of the hope of the Christians of France; I bring you the salutation of my people. Many who are not at all Protestant have been interested in this mission of mine, and I met a number in the streets as I was going away who said, "Are you going to America?"

"Yes," I replied.

"Well," they would say, "tell them that they have been just a bit slow, but now they must come or they will be a German colony."

You will not be; you are coming in large numbers. We see seven or eight thousand men a day landing in France, coming from this side. We expect great things from you; you are, humanly speaking, the last hope of France; we have been fighting for four years and are still fighting; the fathers have taken, sometimes, the places of their sons, and the young men of eighteen or nineteen associated with men of fifty or more are keeping the line and saying to themselves, "When will these Americans come?" But while they are waiting for you they are keeping on.

Brothers, we are in the greatest stress of this war. This is the turning point and unless you do your part cheerfully, powerfully; unless you throw yourselves entirely into this war as being one of the greatest, and fight for your own liberty and the rights of men and the salvation of others, we may just as well resign ourselves to a tremendous destiny and brutal power. They may get the upper hand and no other hope will be left to us.

France Our Godmother

I hope Jesus is coming to find His church revived and our nations doing their duty. I do not want the Lord to come and find us all asleep without doing our part in the great struggle which He has given us. My hope is that He is coming and that when He shall come He will say, "Well done, France; well done, America, and well done all the Christian people."

Our nations have been united ever since yours was born; in fact, France has been the godmother to your country; she is an old lady, and rejoices in the fact that she has been the godmother to such a beautiful young girl as America. When we came to you, you were a small people, a few struggling colonies, a few hun-

dred thousand men and women living in a great continent that no one knew, but now you have grown so much that you have passed us. We had 38,000,000 inhabitants before the war and you have gone up to 100,000,000 and more. We have now to respect you; you are the power; you are the future.

We French people are an old nation, yet the old lady has not given up the spirit of resistance and resolution; and the old French nation is still prepared, as she has been for many years, and especially as she has been for the last four years, to stand in front of all our nations and show to them the path of liberty and heroism. France has ever been a sort of bed of high thinking and good living men in the world. Mrs. Browning, the poet of the nations, says, "France is ever ready to stand for the new principles as she discovers them and, indeed, to show them to the other nations when they have not yet been able to see them." She is standing right at the front line, and I can understand and share your admiration for that people.

Mistaken Notions About France

Everybody has the impression that France is a light-hearted nation, a people of pleasure, loving drinking and the bout, the theatre, music hall and fashionable dress of the women, and besides that having lost almost every good quality. Some tourists come over to France and go around some of these places in Paris (some places that we French people never attend), and after having enjoyed themselves on the sly and saying, "How glad we are that they do not know us," say that France is a light-hearted nation.

They do not know that nine-tenths of our people have never seen Paris. The peasant sticks to his home, and sometimes spends his whole life without going any farther than the next country town; he has no desire to travel about, and Paris is a far off place, where the young people may go, but the old men stay at home, and their wives do, too.

They are a hardworking people; they get up early in the morning and work late at night, and save their pence or pennies, and in that way they live a moral life, perhaps a model life. I could show you thousands of villages in France where honesty is the law of every man and woman. They do not give their money easily, but they do not take other people's money, either.

After all, they are a steady nation. The reason is that they have suffered for a long time. There is no nation perhaps in the world which has had such a strategic career as the French people. We have had invasions before this, from the barbarians in the South, North, East; in every part of our country blood has been freely shed for centuries. Remember that France has two wars in her history, one of which lasted one hundred years without any

interruption, in the fourteenth and fifteenth centuries, and the other thirty years, in the seventeenth century. And with those wars, before and after, we have had war upon war until our people have learned to submit to everything, until our women have learned to content themselves with the smallest pittance, until our people have learned to be patient.

If you want a word that would describe the temperament, the character of the French peasant, it is "patience, patience, patience," and you know the French peasant means 30,000,000 out of 38,000,000. You have larger cities in your country; we have just one large city, Paris, and two others which compare with it, and then small villages, and nothing but villages. When you come to Paris (or when you came before the war) and saw the gaiety which was fixed up for the sake of the American tourist, you judged us in the wrong way. Out of the two and one-half millions that live there, I can say that two millions of them lead a most quiet, peaceful, and hard-working life, and never saw the sites that you came so far to see. That explains the fact that France stands so calm, so steadfast, in this war.

I believe that there is something in the soul of France, something down deep, far more evangelical than the French Christians suppose. She was a Catholic nation before any other nation of the world. The first preachers of the gospel came to our country in the year 150 A. D., when America was undiscovered.

When England was just a savage nation France was christianized by the fidelity of the Moodies of that time, who came to the Orient with the gospel in their hand, and made the first attempt to make France a Christian nation. That goes very far back, as far back as the second century. Then came the Romish church, but France was never a dutiful daughter of the church—she has ever been in revolt against the Pope.

From century to century, you might almost say from year to year, France has been witnessing for the truth as it is in Christ Jesus. She has been lighted throughout the dark ages by the men and women who were burned there for the faith that they had in the Lord Jesus Christ. I could quote you many names but you might forget them as soon as I am gone. I shall just mention the name of Peter Valdaso, who lived in the twelfth century. He did not know how to read or write, until one day as he was with some of his friends at the table, the grace of God took hold of his heart. Then and there he decided to give himself to God, and he gave up his way of living and gave his money in order that the gospel might be copied and distributed among the poor people. He made just a little provision for his family that they should not starve, and then, with some of

his disciples, he started that Christian movement from which the church which stands as the eldest Protestant church in the world, the church of the Waldenses, took its root.

Joan of Arc, the Soul of France

You remember a name that will be ever glorified by all the women, the name of a woman you cannot compare with any other. America has had many fine characters, but not equal to the name of this one. Our American friends cannot produce a character like that of Joan of Arc; you have to go back to the Bible to find such characters; she was a prophetess of the Lord. She began her great work at nineteen, and ended it before she was twenty. How did she do it? By the moving of God upon her soul.

She was brought to see the misery of the country, she was aroused by the sufferings which she witnessed, she saw war raging, she saw villages burned, harvests cut down, the cattle slaughtered, and her mother having to labor in the field in order that the family might be kept from starvation.

The people, the people, the suffering people, she had their suffering upon her heart, and finally, at nineteen, she said to father and mother, "I feel that the Lord calls me to defend my country, to drive away the foreigner and to give peace to the poor peasant," and the father and mother thought she was out of her mind. Imagine a young girl of Chicago, nineteen years of age, saying to father and mother, "I feel called to go to President Wilson and tell him that I am called upon to save the country." I suppose she would not be believed. She might also be looked upon as being out of her mind.

Finally, they believed Joan of Arc, and she impressed some in the neighborhood with her earnestness, and then she got a horse and an old man to accompany her and she met dangers that cannot be told, and she got to the king, and said, "Sir, I have been sent by God to tell you to arouse yourself, to take things in your own hands, to take the lead of your armies, and come with me and be anointed king of France."

He believed her, this maid, on horse back, leading the old soldiers, the generals and the men, leading them to the siege of Orleans!

She saved her country, and then she was sold to the enemy by a traitor, and brought before the judges and condemned to be burned alive because she put the commands she received from God before everything else, even before the voice of the church. The bishop said, "You must remember that there are no true visions unless the church sanctions them, and therefore yours is not true; you must obey the church and the Pope first." "Yes" she said, "we must obey the church, but we must obey God first."

She had in her the soul of a true Protestant girl; she had in her the soul of a true Christian, who knows that God can speak to the heart of

his people without the help of priest or Pope, or any other man.

That girl of nineteen, by that short space of her life founded first the French nationality. Before her, France was a collection of provinces, but she united them by her own blood. She made France; France was born out of the blood of Joan of Arc. She gave voice to the feelings of the people, she expressed what was in the hearts and minds of the suffering nation, she was the first woman that dared to approach the king and tell him what his duty was. And then, most of all, she created, she manifested, that spirit of independence of the soul, the freedom of the soul, which was to lead us into the great movement of the Reformation.

She saved her country; she saved the poor people; spiritually, she gave expression to the orthodox faith of a true Christian. Being burned alive, she pronounced, while she was dying, not any other name but the sacred name. She was a Catholic, but at the time she did not think of any saint; she did not even call the sacred name of "Mary" the mother of God, but she went higher, and with all her soul and voice, dying, she repeated three times, "Jesus," "Jesus," "Jesus."

So you see when I call her the soul of France, when I say that she is the real spiritual mother of my country, that the testings of the men and women today have a past behind them, I am not mistaken. A country which has produced such characters as this and those who, in the seventeenth century were taken away from their country because they believed in God rather than man, explain by their noble conduct and their tremendous responsibility what is in the French character.

This War Confirms The Bible

In the same way as our ancestors fought and died gloriously, we too are fighting gloriously. I am anxious to try and show you more closely, if I may, the lessons which had to be drawn from this war.

As a preacher of the gospel in my country this war, which is unspeakably sad because it has been the cause of so many deaths—millions of our men are now under the earth and shall rise no more until the Lord comes—this war, however, has brought some good things with it. It has been to some of us a wonderful confirmation of the truth of our Bible.

We must confess that before the war the Bible was at a discount even amongst so-called Protestant Christians; there were many who professed to be Christians and yet who distrusted the Bible to some degree. There was something that had been made in Germany, and which ought to have been kept there, which had come to be amongst us in France and amongst you in America, and all over the world

—I refer to that new theology by which the Germans had been trying to force upon us that the Bible was not all true and that we had come to a higher time.

The war first brought us back to faith in the Bible. The Bible has often told us that this world is not going to become good by a natural process; that suffering, that birth pangs must come to anything that is going to live. The Bible told us (whether it was in the Old or New Testament), that the new birth could not be brought about unless there was a new creation, by a repentance and resurrection by faith in Jesus Christ.

When this war came many were surprised. They said, "How is it that such things may happen today?" If they had been closer students of the Bible they would have seen that the Bible prophesied that such things were sure to come. This war is in keeping with the spirit of the Bible, for it is one of the great tribulations which are predicted in the Bible, and perhaps the beginning of the great tribulation which the Bible mentions on some of its most important pages.

And so in this respect we have been brought back to the Bible by seeing that after all it does speak the truth, for it says that at the end of the times there will be wars and rumors of wars. It is a book of ideals, and we have been brought by this war to a new view of the ideals that we did not have before, ideals by which I mean those expressions of truth of the invisible things, of the divine things. Those words "truth," "righteousness," "freedom," words which were mere words before the war, are now tremendous realities. Before the war men worked and suffered for money, but now men work and suffer for invisible things. Men who before lived for money now die for righteousness, and that shows that righteousness and all invisible things are far beyond the material things. The Bible teaches us that the spiritual is far more important than the temporal, that the soul is everything and that the body is little as compared with the soul.

Perhaps you remember a book published by "Punch" some years ago, at the beginning of the war. It represented the Emperor of Germany having a sword in his hand, a bloody sword, and his face fierce (as he always is represented to be), and he looks down upon a young man, shorter than himself, like a Goliath looking down upon a David, and saying to him, "You see you have lost everything," but the King of Belgium answers, "Not my soul." Before the war the Christian people put the sword above everything, but now is it not a marvelous thing that the French people, that the Belgium people, that the American people, that the English people all put the soul above everything? Is it not something wonderful that in-

stead of fighting for money we are fighting for the invisible?

Men who are not Christians would say with us today that the spiritual is everything, and thus they confirm the Bible, which says that man shall not live by bread alone, but by the words which shall fall from the mouth of God. The Bible tells us in every one of its pages, especially the one page quoted in the prayer of faith in the eleventh Chapter of Hebrews, that the invisible, which is the reading light of the higher men, of the great men of the world, the invisible is to be won by suffering, by witnessing in pain, in hardship, in death; that the invisible, that the great things of life and the eternal life, that righteousness, holiness, all these things, all these great gifts cannot be got without paying for them by a great combat.

The Bible a Book of War

The Bible is a book of war from beginning to end. It shows us in the Old Testament men fighting not merely for temporal interests, not for the country called Palestine merely, not for the little city called Jerusalem, but for a country greater than these, the city of God, and the kingdom of heaven. All the prophets were men who fought for the invisible, who kept on. The Bible is the book of the wars of God; the book of the great fighting of holy men in search of the invisible in order to conquer it, and when they have discovered it in order that they may give it to the rest of the world, and to make it safe by the power of the Spirit of God.

The New Testament is just the consequence of the Old. Great gifts of God cannot be had simply by wishing for them. Christ says if you want to follow me you must give up everything. Our men say "goodby" to the beloved wife, to the little boy and girl, they kiss their mother and father, and yet they say, "I would rather go away from you than to stay with you, when duty calls I hate even my own family for the sake of country." Just in the same way as the soldier who leaves his wife seems to hate her because he goes away from her in order to fight for her, just the same as a man who leaves the farm and goes to the trench, so in the same way Jesus Christ said, "If you want to get to the kingdom of heaven, you must leave all."

This war shows us that we cannot have anything that is worth having unless we are prepared to pay for it by the sacrifice of our lives. Our men die, and death is a great, great sermon that is being preached to the world. A young man nineteen, twenty, or twenty-one who goes to the front and knows that in all probability he may never come back, or if he does, as a maimed or blind man, he must have something of the Spirit of God in him to brave such a thing as that; there must be something in him higher than himself.

The Bible is confirmed by the character of our soldiers. One soldier was taken prisoner,

his hands bound behind him and put in front so as to make him a sort of protection for the Germans. The French dared not shoot because of the one standing between them. The Frenchman saw that his party was being tested, and so he shouted to them and said, "For God's sake comrades, shoot on, never mind me!" And they didn't mind, he was killed by French guns. He said "Don't mind, me, but go after the Germans even if it must be through my body." Don't you think he had a spirit higher than himself? Don't you think that illustrates what I say, that the gospel has put into the hearts of our French people a spirit of resolution and sacrifice, and that sacrifice stands out as the greatest lesson that has been given to this selfish world?

The man who gives his life is the greatest man in the world. It is not the man who has the most money; it is not the man who has the most friends; it is not the one who has the most oratorical language, but the man who gives his life, who dies willingly for other people; it is the man who says "Kill me, but let my country be saved." All honor to that man, he illustrates the gospel. The man who dies for a thing that he has not himself committed; he is not guilty of this matter; he goes out from his family at the age of nineteen, he is not responsible for the crimes of the kings, and yet he dies for the sins of the world. And in the same way, but far higher than any man, stands our Lord and Savior Jesus Christ, who died for the sins of the world. He had done no harm to anyone, He had not created the awful moral situation that existed in His time, and yet He died that we might be saved. His hands and His feet were nailed in order that we might be free.

I believe that this war is going to put forth the great soldier, the great general, the great victor, Jesus Christ, at the front of humanity, and that men coming out of the trenches will recognize in Him a greater Judge than any of them, and that out of all the honors given to our soldiers they will form a great crown of victory which they will put on the brow of our Lord Jesus Christ, for He is the great victor.

Living By Faith

Another thing is this: It confirms the teaching of the Bible that man shall live by faith. What do we live by today? We French people just manage to live by faith, by faith in America. We believe in you, we believe in you because we have to believe in you; if we did not believe in you we would be in despair. We are looking to you; you are coming to help us, and therefore, we live by faith in the coming victory of our generals. We live by faith in our men and in our women who are so devoted and noble. Faith is what sustains us today, and it would be a very poor faith if it were merely faith in the men which I have mentioned.

Why do we believe in you and in your soldiers? Because we feel that God is above them all; that Justice, for which we are fighting, has found its incarnation in these soldiers, in these generals; that God could not remain as the God whom we believe to be true if he allowed the Kaiser and the Germans to trample us down and to become forever the tyrants of our country. Through these men we see the heart of God. We believe in God, and therefore we believe that we shall have victory, and in so doing we exemplify the great principle of the Bible that faith is necessary for the accomplishment of every great work.

Twenty centuries ago a man fought alone a great battle, and everything against him, he had no allies, neither right nor left, for God himself seemed to have forsaken him; he fought the greatest battle ever fought at Calvary, and you know His name. He had against him all men, He had against him the devil and his angels, everything created seemed to be against Him, and yet He won victory. He rose up again on the third day, and because Christ has risen, therefore, we believe that righteousness is going to conquer. We believe in the future victory of France and America because we believe in the past history of justice and righteousness and in Him who conquered by His resurrection. The resurrection of Christ is the guarantee of the salvation of the world and of the victory of our armies. Unless I had that faith in the gospel, I could hardly have a faith that could stand for patriotism.

How often we have been trembling in the balance! What has made us believe that finally we would be victorious? It is the remembrance that One had been defeated in appearance, who was victorious in the end; the defeat of Christ on the Cross and His resurrection is the guaranty that we will come out in glorious victory.

Christ's Second Coming

I believe that very soon we shall have the victory of not merely our nations, but that great victory of the return of our Lord Jesus Christ in glory. God grant that He may come soon. Above the battles in the sea, on the ground and in the air I seem to see the first glimpse of the glory that is coming. I hear the footsteps of a greater army, the command of a greater general than any of those that are now fighting, the Lord Jesus Christ Himself is coming.

In the forty-sixth Psalm it says, "Cease, and know that I am the Lord." He is coming, and he soon will tell to the great nations at war "Now is my time, now is my day, now is my hour. You have done all you could, you have done well, but I, in one single stroke, will do all that you can not do. I am going to give victory to your cause, because it is mine; I shall replenish this poor earth with life and prosperity, and make peace, and holiness and love reign

all over the earth; my Cross is the great center from which these flow to the end of the earth."

The King of kings, the Lord of lords, the great general and the great prophet, the great soldier of God, He is coming. Let us be ready by our prayers, and by our faith, and by our humility and by our loyalty; let us be watching and ready for the time when He comes. You will see the brightness of the heavens shining in the blue sky, and it will be the end of this tremendous war and an instalment of the kingdom of peace. God bless you and grant that we, all together, may be partners in this great commission.

Our Boys at the Front

You mothers send your boys something, send them of the bread that you are baking at home, send them your prayers, send them the expression of your faith. Keep them alive and remember to bring them to Christ if they are not converted. Your boys represent your home over there. Let every American boy be a missionary from this side.

A friend of mine wrote me sometime ago about the death of his companion. He said he fell in a battle, and was so seriously wounded that he could not be brought to the ambulance. The doctor said he would die in about one quarter of an hour, and so he let him down on his coat, and all the officials were around him and looked at him with sympathy. And he took out his New Testament and said, "Take that book, and send it to my mother and tell her that I shall not need it any more, for I am going where it is not necessary to read the Bible, I shall see the Lord Himself. Tell her that I have tried to keep the faith that she taught me. Tell her that I have fought in peace." While he had been fighting outside, fighting the Germans, inside all was peace and he died in that way. An official asked, "What is the religion of that man?" He had never seen a man die that way. My friend replied: "It is the religion of the Lord Jesus Christ." He did not say that he was a Protestant, or a Baptist, or a Presbyterian, or any other denomination, but "the religion of Jesus Christ."

May all of our soldiers die in the faith of our Lord Jesus Christ. I hope many of you will see your sons back again, but you must realize that some of you will never see your sons again, therefore be ready, harden your flesh and keep the heart tender.

Be prayerful; have in your life that element of solemnity which must come today to every Christian heart; let your hymns be hymns of prayer; let your lives be heroic; we must be heroic Christians and not warm water Christians; it is the time when we should be red hot Christians. God grant that we may be ready for Christ's soon coming.

A Snapshot of a Y. M. C. A. Hut

By A. J. Fitt

FORT Logan, about ten miles south of Denver, Colo., is situated on an elevation giving a splendid view of the Rocky Mountains, and is now occupying an important position in the chain of recruiting stations and military camps. This is an old frontier fort, used in times of Indian uprisings. About 40,000 of our boys have passed through this Fort since June 30, 1917. This means that a small city has passed through here within the past year. There is one Y. M. C. A. hut here, with four secretaries, viz: General Secretary, Social and Religious Secretary, Physical Secretary, and Business and Educational Secretary. I never dreamed the Y. M. C. A. was doing so much for our boys, until entering into the active work myself.

The Dreary Business of Waiting

A great part of the soldier's life is the dreary business of "waiting", and this is the place where they spend their spare moments. A corporal told me last evening that he cannot keep his boys away from the "Y", and that he knows where to find them when they are missing. The cover page of a recent copy of "Leslie's Magazine" shows a soldier seated in the triangle, writing a letter, and underneath the single word, "Comfort." This covers the whole situation, as the boys often tell us that only for the "Y", they would become very homesick. We have good entertainments and programs every evening,—the best talent obtainable, and recently have had such speakers as Pat O'Brien, J. D. Rockefeller, Jr., and others. Also we have a well patronized library of good, up-to-date books, two long writing desks well supplied with writing material, everything gratis, excepting postage stamps.

The Folks Back Home

There is a huge banner across the stage bearing the words "WRITE TO THE FOLKS BACK HOME", and we encourage them to write to the home folks. We have the only postoffice at the Fort, and it is a busy one, averaging about 800 pieces of mail per day. Mail is forwarded to new addresses upon request. We often sell as much as \$100 worth of postage stamps in a day, and issue express money orders and traveler's checks, most of which money goes to mothers, wives and creditors. It is most interesting to watch the expressions of expectancy, disappointment, etc., upon the faces of the boys as they bend over the counter, hoping for letters from home. Right here, let me urge the home folks to write regularly and often, and cheerfully

as possible to these boys who are willing to make the supreme sacrifice. We receive numerous letters from mothers, asking us to locate their boys for them, which we try to do, and usually succeed.

Tobacco and Profanity Tabooed

The player piano is in constant use from 6:30 A. M. to 10:30 P. M., with occasional selections on the worn out Victrola. On the tables are plenty of good magazines and papers, and plenty of wholesome games are provided, such as checkers, chess, boxing, volleyball, baseball, etc. The churches of Denver and vicinity do splendid service in the way of inviting the boys to their homes, taking them to church, and inviting them to dinner. One fellow told me last week that the previous Sunday was the best day of his life. We do not sell tobacco in any form and profanity is never heard in the hut! One of the posters which they respect reads: "Don't Swear—the Secretary is Trying to Quit". Another reads: "All Language But Profane is Understood Here."

Sample Questions

I think the sign over the counter—"The Man at the Desk is Always Glad to Answer Questions" has started something; they seem to think the secretaries are living lexicographers and walking encyclopedias. Here are a few questions put up to us: "Is a private supposed to salute a non-com with the left hand?" "Must a soldier salute a civilian?" "How much discount do you give on a book of stamps costing \$1?" "Will you take your flashlight and help me find my tent? I am lost." "What time does the 10:30 mail come in?" "Can a soldier be a Christian?" "Are all our letters censored?" When told they were not, he replied, "Good! I want to write to my girl!" The guardhouse is nicknamed the "mill." A raw recruit asked, "What must we do to be transferred to the mill? I worked in a flour mill before I came here, and would like to get in." "If a soldier's wife writes to another man, does that give him grounds for divorce?" "Do we have to stand referee (reveille) on Sunday?" We are sometimes asked to sew on buttons, wash leggings, procure marriage license and preacher, to spell words, etc.

Pathos and Poverty

Pathos is evident, too, in many instances. A chap came to the counter and told a Secretary that he had not written home for days. When asked the reason, he replied, "I spent all my money for cigarettes, and haven't the price of a stamp." He was told to write the

letter, and the stamp would be forthcoming. He did so, and seemed grateful. We are often asked to make loans on watches, kodaks, etc. Another fellow asked us to what extent would the "Y" help a fellow. When told that they would serve wherever possible, he said, "Tomorrow is inspection day, and I have not the price of a shave. Will you lend me fifty cents?" It was loaned upon promise of payment, but that was the last we saw of him.

Decisions for Christ

We have four fruitful religious services each week, and obtain many decisions at each service. A record is kept of these names, and sent on to the New York office, and they keep in touch with them. Many come voluntarily to the counter, and ask for the khaki covered Testaments, and tracts, and promise to read them. They often tell us of their own personal religious experience and conversion.

One young man came to a secretary and said, "I have received more religion the last three days at this 'Y' than in all my church experience, and I am a church member, too." If a business man should write me and ask me if he should give up his business if he could find a job worthy of his sacrifice, I would answer, "The smallest job with the Y. M. C. A. is the biggest opportunity you ever had." The testimony of Y. M. C. A. workers to the value of their work is overwhelming. The most important thing to remember is the plain and yawning need of the soldier, a need too great to admit of any petty jealousy. Nothing any of us, nothing all of us together, can do will really be enough. The last message I leave with them, as we have new faces each Sunday, is, "Do your duty bravely, fear God and honor the Stars and Stripes."

A One Hundred Per Cent Family

By E. O. Sellers, Religious Work Director, Camp Grant, Rockford, Ill.

An educational director met him as he was searching the library books for a non-commissioned officer's manual. Not having one at the moment he was promised one the succeeding day.

"There is one book I'd rather have, if I may, and that is a new Testament." Of course, one was secured, and he eagerly and yet solemnly pledged himself to read it daily. Inquiry revealed that he was forty-five years old, a Spanish-American War veteran and the father of three boys and a girl, and had a special War Department permit to enlist.

"Where are your children?" he was asked.

"Well," he replied, "Bob and George are in France; Richard, is at Camp Sherman and daughter is home with her mother; they are both doing Red Cross Work."

"Is your wife in accord with the service you and the boys are doing?"

"Oh yes," he answered, "or I would not be here at Camp Grant. She came to see me this week before I go to France and is going to Camp Sherman next week. Say, may I have a Testament for each of the boys? Wife will take Richard's with her when she goes."

That evening a little package of Testaments was mailed to his faithful wife and the father's face bore the expression of one consecrated to a sacred duty as he read to the Secretary a part of a letter just received from home and which closed with the following:

My Prayer

"Help me, O God,
To keep before my eyes
The larger vision of this war.
To be inspired each day,
By noble thoughts, that rise
Of Duty, Honor, Country, and of Thee.
Help me to think of war
As one vast whole
Of human effort
Struggling for the right,
Ever advancing near the goal
Of Freedom from the iron rule of might,
Lest I forget,
And in my sorrow see
Only the face of him
Who goes from me."

Your loving wife,
Lena."

After reading he opened his own copy of the New Testament and read a pledge he had just written:—"I have this day promised God that I would read His Word daily and use Him as my Guide and Protector." His eyes were mirrored with tears as he said: "I have a good wife. I've had my fling, but she has always stood firm and by her influence and life she has brought me to think of and to serve God."

Truly that is one family which is one hundred per cent patriotic, and there are many such heroines as that wife, of whom history makes no record.

Summer Bible Conferences

THE BIBLE CONFERENCE AT EAGLES MERE, PA.

By Eleanor H. Boyd.

THOSE who had the opportunity of attending the Eagles Mere Bible Conference and did not avail themselves of the privilege have just cause for self-reproach, for they missed a feast of fat things and a rare opportunity of becoming familiar with deep Bible truths set forth by teachers of rare talent and charm.

The days were opened by a devotional meeting led by Dr. Gray who sets the spiritual note for the day at a high key—so close did he bring the people to the throne of grace.

Many were the prayers for the nation at this time and the patriotic spirit side by side with the spiritual was a conspicuous feature of this conference.

The victories by our armies were direct answers to prayer and elicited thanksgiving and prayer as they occurred.

It would be difficult to select special teachers or special messages as being of more importance than others, for the program was such a well balanced one and contained elements of attraction for so many different needs that selection of subjects merely appealed to individual tastes.

Rev. B. B. Sutcliffe's hour on "How to Study the Bible," which followed the devotional meeting, was illuminating and intensely interesting. His special art seems to be in making clear and logical the continuous truths of the Book, and many were the tributes paid to his simplicity of treatment and art, more difficult than the average person knows.

One of the great treats of the conference was the presence of Dr. W. H. Griffith Thomas of Wycliffe College, Toronto. He was already well known to many who had been studying his notes in the Sunday School Lessons in "The Sunday School Times" so that it was a special pleasure to see him face to face and hear the message from him personally. Each morning he taught "The First Epistle of John, in Relation to The Christian Life," and none who heard can ever forget.

With each day came a new unfolding of the comforting and strengthening truths wrapped up in that Epistle, and the lessons by Dr. Thomas would of themselves have repaid us for the journey to Eagles Mere.

Had one come with any doubt of his Christian standing and fear, for his Christian development, Dr. Thomas by his exposition of this book would certainly have made it perfectly clear that in Christ Jesus we find assurance, joy, safety, fellowship and the fact that the victorious life of the Christian was

made possible, not by the eradication of sin, nor the suppression of sin, but by the counteractive work of the Holy Spirit in the believer's heart, whereby we become dead to sin, was brought out in a masterly way.

Perhaps the Ministerial Institute, a new feature in the conference, was as full of meat and interest as any other of the sessions and this even to laymen who fortunately were permitted to attend.

Dr. Thomas opened this by speaking on pertinent problems, problems, many of which have been brought to the fore by the war, such as, "Does a soldier who dies in battle go to heaven?" The concrete answer being, "Can a Hun bullet send a man to heaven?" Another topic was "What do the Scriptures teach regarding hell? "What about prayers for the dead?" "Why does the death of Christ bring salvation?" and like questions of wide interest.

One of the best parts of the institute was the time given for questions which many of the ministers availed themselves of to good advantage.

Dr. Gray followed with a series of lessons on "The Inspiration, Authenticity and Modern Confirmations of the Bible."

One does not like to say of any one course in such a conference as this that this or that was the high water mark, as all were so rich in their teaching, but certain it is that no one could hear Dr. Gray day after day in his clear, consistent, logical proving of his case, namely, that we have in our hands today the very Word of God, tested, tried and proven to be such, and go away with even a lingering doubt in his mind as to the authenticity and inspiration of the Bible.

His case was judicially handled and he won. If these lessons are in print, every student of Scripture, yes, every Christian and every one who really wants to know about the Bible, should procure a copy and study it carefully.

Time and space do not permit to say much of the other meetings, one for women addressed by Mrs. Margaret Russell, who has a particular charm, and one for men where Mr. A. J. Saunders told of his wonderful conversion, another "Twiceborn Man" story.

One must hear him to appreciate it. Mrs. Russell also conducted the vesper services which are always popular and were especially so this year under her able direction.

It was gratifying to see the rising interest in the Prophetic Lectures by Dr. Gray in the evenings on "The Bible, Prophecy and the War," "The Re-Gathering of Israel," "How the Kingdom and the Church Differ," "Why

Germany Cannot Rule the World," "The Day of the Lord."

These were largely attended by guests from the hotels and as one would expect, created much discussion.

The theme, "The Second Coming of Our Lord," is undoubtedly creating a larger and larger interest, not only among Christians but in the world at large, and many who came to scoff went home to pray.

Surely no one could listen to Dr. Gray's extremely quiet, unsensational and most truly scriptural expositions of these great truths without realizing that here was something one must search the Scriptures about, for it was most certainly contained there. The leaders of the conference have every reason to be grateful to God for His guidance, presence and power in their work, for not only was His help manifested financially, the money never coming more generously or more quickly, but also the power of His presence was felt by all throughout the entire week.

More literature was sold and distributed than ever before and many went home not only rich in new knowledge of the Word of God gained through their visits to Eagles Mere, but rich also in food, for the Master's work in the books brought to their attention by The Bible Institute Colportage Association represented at the conference by Mr. Saunders.

If one should say that the personal message brought from Belgium by Mr. and Mrs. Ralph C. Norton was the crowning pleasure of the week, none would be jealous, I know.

To those already familiar with their lives of devotion to the soldiers of France and Belgium and the marvelous way in which God has blessed their ministry, chief of which is the distribution of the Word of God, the meeting with them was a joy indeed, while many who had never heard of them before went away with a new interest and a new object in their lives, for by their generous contributions to the work of Mr. and Mrs. Norton, they linked their lives to this cause, a cause which must be so dear to the heart of Him who died for these very soldier boys.

To hear at first hand this story of "Peter the Apostle to the Belgians" and the account of the children's party given by their Queen which was broken up by the bombing of the German aeroplanes, was to have real thrills at first hand, and was indeed a never-to-be-forgotten experience.

No one who was present could fail to appreciate the untiring efforts of the secretary, Mr. E. B. Buckalew, to make all go so smoothly and comfortably for both speakers and guests.

Few appreciate the many problems connected with the running of such a conference and the unvarying good humor with which these problems were all met, and the willingness

on Mr. Buckalew's part to accommodate himself to the varying conditions and temperaments, deserves the thanks of all who attended.

The real spirit and enthusiasm which Mr. Hammontree puts into his part of the programme, the singing part, deserves a word of praise.

At every service one could see that the same spirit of devotion and consecration was in the music as it was in the addresses and prayers.

The Moody Bible Institute is to be congratulated on the place they have selected for this summer conference, as air and water and lake and forest all contribute to the health of the visitor, while they are feasting their souls on the Bread of Life so bountifully given.

Everyone who attended, prays for a continuation of the work and an enlargement of the field.

If the present atmosphere of sane, sound, spiritual, scriptural teaching can be maintained there is no reason why Eagles Mere should not become the Keswick of America, that "Mecca" to which all lovers of the truth will eventually wend their way.

God grant it.

THE MT. LAKE PARK BIBLE CONFERENCE.

By E. B. Buckalew.

"The largest attendance attracted by any event at Mountain Lake Park in the past five years," was the verdict of the local people, concerning the closing sessions of the Bible conference conducted there July 28 to August 4 by The Moody Bible Institute. Equally notable was the steady development of spiritual interest throughout the conference.

From a glance at the list of speakers one might have received in advance the impression of an overcrowded program, but the event itself disclosed a remarkable unity in diversity, and the final impression was that the conference had been peculiarly under the guidance and sway of the Holy Spirit.

Doubtless the greatest secret of success was the spirit of prayer which pervaded the conference. At the first morning prayer hour sixty-one were in attendance. At the time of the second prayer hour, there was a heavy downpour of rain and when the leader, Dr. Gray, arrived, only two others were present; but very soon appeared the people with their umbrellas, trudging through the grove to the place of prayer, until their number was sixty-six.

Dr. James M. Gray presided during the conference, the first session of which was held on Sunday afternoon, with an address on Evangelism by Dr. L. W. Munhall, of Germantown. Sunday evening Dr. Gray delivered an address

on "The Bible, Prophecy and the War." Audiences of 600 and 900 respectively attended these sessions.

On the daily program were Dr. Gray, Rev. George E. Guille, Dr. Henry Ostrom, A. C. Gaebelein and Rev. Joseph W. Kemp.

On Monday evening Dr. L. W. Munhall spoke on "Sanctification; What It Is, and How Obtained." About midway in his address the lights went out, but unperturbed the speaker continued and the audience remained. At the usual closing time, the audience, perceiving that Dr. Munhall had more to say, requested him to continue, which he did. About ten o'clock he closed with a very impressive service of dedication, when in the dark the audience stood and renewed the covenant to live lives separated unto God.

Two valuable series of addresses were delivered. The first was by Mr. A. C. Gaebelein, New York, on the theme, "The Redemptive Work of Christ." The second series was by Rev. Joseph W. Kemp, pastor of the Metropolitan Tabernacle, New York, on the theme "Demonology and the War."

Patriotism characterized the entire conference, in prayer, in addresses, in songs and in the response of the audience. But on Friday special expression was given to the Patriotic sentiment when Mr. and Mrs. Ralph C. Norton were present. In the afternoon Mr. Norton told a large audience the story of their great work among the Belgian soldiers. In the early part of the evening session Mrs. Norton continued the thrilling narrative, relating the experience with the Queen of Belgium at a lawn party for Belgian orphans, while German airmen were flying above and shells were whistling in their flight overhead.

Dr. Gray followed Mrs. Norton with a short but most impressive address on "Why Germany Cannot Rule the World," during which the audience of 1,400 frequently burst out in expressions of approval and applause.

On Saturday the afternoon and evening were given to rest and recreation in preparation for the closing Sunday, which proved to be a great day. The weather was perfect. Rev. George E. Guille preached in power on "Sonship" at the morning service. In the afternoon Mr. A. J. Saunders, now well known over the country as one of "Billy" Sunday's most notable converts, spoke on "How a Business Man Found Christ." It was the story of his conversion.

Fully fifteen hundred people gathered for the last session, Sunday evening, to hear Dr. Gray speak on "What Is Meant by the Second Coming of Christ," an address which lifted this practical subject out of the confusion, conjecture and contumely in which prejudice and ignorance foolishly sometimes view it, and dis-

closed the simple, sane and serviceable teaching of God's Word.

Victory might well be the word written over the record of the conference. Opposing forces of great power were in operation, but God gave the victory in a notable manner. This was true not only in spiritual blessing and in overcoming physical difficulties, but in the financial part as well. The Mountain Lake Park association through its president, Mr. Gilmore S. Hamill, expressed itself in the following letter to Dr. Gray at the close of the conference.

"August 3, 1918.

"Dr. James M. Gray,
"Moody Bible Institute of Chicago.
"My Dear Sir:—

"In behalf of the Mountain Lake Park Association and every branch of its interest, we desire to extend to you and your Institute, a cordial welcome to the Park, and desire to extend to you a sincere wish and hope that you and your fellow-workers will arrange to come back to the Park during the Season of 1919; and we regret exceedingly that there has been some minor obstacles in the way of your success during your present convention, but they have been matters over which our association did not have full control and could not well avoid, as they were entirely unforeseen, but we believe that by the coming of the next season that everything will be in perfect condition.

"We believe that the example and teachings of your Institute are a great blessing, not only to this section, but to all the Christian world.

"There is certainly no more critical time in the history of the world, than the present in the propagation of the teaching of the Holy Word of God; we know that the German nation and its allies are now making a determined effort not only to overthrow the civil liberty of the Christians of the world, but to destroy the Word of God, as we learn from our Bibles, and to foist upon the Christian nations the doctrine of "German Kultur," which is simply infidelity in its rankest form, and aims to destroy the Christian religion of the civilized world; and if successful will place upon us the teaching of militarism in its worst form, and tyranny of the imperial forces of Germany, and the utter destruction of all civilization, which has been given to us through the Bible.

"We, therefore, wish you Godspeed in your glorious and good work, and the final overthrow of infidelity that is now being spread about even in our own great nation. We desire to extend to you and your colleagues a most cordial invitation, not only to return this coming year, but always in the future, and that Mountain Lake Park may be a permanent place for the preaching of the gospel of our Lord Jesus Christ; and with best wishes, I beg to remain,

"Yours in the faith,
"Gilmore S. Hamill,
"President of the Mountain Lake
Park Association."

CHINA INLAND MISSION CONFERENCE

By Rev. F. A. Steven

The China Inland Mission has finished its fourth Bible and missionary conference at Niagara on the Lake. This year the attendance was about the same in numbers as last year, but the number coming from long distances was decidedly smaller. Doubtless this was largely consequent upon the increased cost of railway traveling. Owing to his recent illness the director of the mission in North America,

Rev. Henry W. Frost, was not able to be present till the third day. In his absence Rev. Dr. McTavish presided on the opening days. With the exception of Canon Dyson Hague all the Bible teachers were members of the Mission Council, and the missionary meetings were addressed by missionaries on furlough.

The chairmen at these meetings were returned missionaries now on the home staff.

Principal O'Meara, D. D.; Rev. W. J. Southam, B. A.; Rev. W. J. Erdman, D. D.; Rev. D. McTavish, D. Sc.; Rev. J. McT. Scott, D. D.; Rev. Andrew Imrie and Rev. Henry W. Frost gave the devotional and doctrinal teaching. The missionary chairmen were Mr. R. B. Whittlesey, Rev. E. A. Bromlie, B. A., B. Th. and Rev. F. A. Steven. Workers on furlough who told the story of their field were Miss M. E. Standen and Mr. Richard Williams, from Kaifeng, Honan; Miss Young, from Wenchow, Chehchiang; Rev. Ed and Mrs. Hunt, from the same city and its large number of out stations; Mr. Gilmer, from Shansi; Mr. Tiddle, from Tinghsia, Kansu; Mr. Faichlough, from Zenchow, Cheh Kiang, and Miss Edith Smith, who after many years' absence from China, has just returned from a fourteen months' stay in China. This journey was undertaken by request of Mr. D. E. Hoste, the general director in order that renewed acquaintance with the work in many different provinces, under the changed and changing conditions of today might furnish her with due perspective in her important office of vice-superintendent, with Miss H. E. Soltau at the Lady Candidate Training Home of the Mission in London, England. In spiritual power the conference was fully equal to those of previous years. One lady who was a frequent attender at Keswick told the writer that she thought the speakers were quite as strong as those at the older convention.

THE KEWAHDIN BIBLE CONFERENCE

By Mrs. E. H. Starcke

A season of great spiritual blessing and fellowship was experienced by all who were in attendance at the Seventh Annual Bible Conference at Kewahdin Beach, Port Huron, Mich., July 14 to 21, 1918. The speakers were Rev. A. B. Winchester, Mr. Marcus Scott, Rev. Geo. E. Guille, Rev. L. S. Chafer, and Rev. F. A. Steven, of the China Inland Mission. Both speakers and hearers testified to the presence and power of the Holy Spirit throughout the meetings. The Scriptural expositions and messages, which covered a wide range of subjects, doctrinal, prophetical, inspirational, and experimental, were both illuminating and strengthening. The conference closed with united praise for what God had so marvelously wrought in these troub-

lous days, and prayer for even greater manifestations of His presence and power while we wait for His coming.

MISSIONARY ALLIANCE CONFERENCE

By C. E. Putnam

At the annual convention of the Christian Missionary Alliance held at Old Orchard Beach, Maine, the meetings were well attended, the larger gatherings being in the grove and others in the tabernacle and tents. The program was very full, commencing with a 6:30 morning prayer meeting and continuing all day and till about 10 o'clock in the evening, with an intermission of about one hour each for breakfast, dinner and supper. The three foremost subjects on the program were Bible Study, Missionary Extension and Evangelism.

The work with the children and young people, who seemed to be more numerous than is usual at such gatherings in these days, was very ably conducted and cared for by Mrs. Turnbull, of Nyack, N. Y., and her corps of faithful helpers. C. E. Putnam, with his Bible charts, had the first Bible session each morning, commencing at 8:30, and the numbers and interest continued to increase to the last session, when about four-fifths of the large audience promised God by uplifted hands that as they went to their homes they would henceforth study the old Book as they had never studied it before. Other Bible lessons and missionary sessions continued through the day, and at night Rev. Paul Rader, pastor of the Moody Church, of Chicago, conducted very strong and fruitful evangelistic services, many coming to the altar, accepting Christ as their Saviour, and a large number making a full surrender of their lives for His service.

On Sunday, August 11, after a strong sermon and appeal for missions by Paul Rader, the missionary offering was taken and although it was a rainy Sunday and the audience less than 1,500, the amount collected and subscribed amounted to more than \$20,000. Among the large list of speakers present and taking part in the convention were Dr. and Mrs. A. B. Simpson, Dr. John Robertson, Geo. T. B. Davis, Rev. R. R. Brown, Rev. Jesse MacPherson, Rev. Wm. T. MacArthur, Dr. R. H. Glover, Miss Glover, Rev. A. E. Thompson, Rev. A. E. Jaderquist, Rev. W. M. Turnbull, dean of the Nyack Institute; Rev. A. E. Funk, Rev. Wm. Franklin and wife, Rev. R. J. Young, Rev. Wm. Montgomery, and of the missionaries, Rev. David Mason, of Congo, Africa; Miss K. E. Driscoll, of the Soudan, Africa; Rev. T. A. Christopherson, of South China; Rev. A. I. Garrison, of Berar, India; Miss Elsie Von Gunten, of Central China, and Mrs. Ralph C. Norton, who has been working among the soldiers of Belgium.

Young People's Society Topics

John C. Page

September 1

All for Christ—Our Tongues

James 3:1-12

"The tongue can no man tame," yet the tongue can be tamed. The law cannot tame it, human resolutions cannot rule it, religious rights and ceremonies cannot control it, nothing merely human can bring it into subjection. But that which is impossible with man is possible with God. When we are really willing to "let God," grace prevails and victory comes.

The victory of a subdued tongue and of gracious speech is greatly to be desired. It magnifies Christ as a present Saviour. So many people fail in the control of the tongue in spite of earnest effort to bridle it, that when one does find the way of victory, others are assured that the divine power is in operation in that life. It is a testimony to the divine indwelling.

Control of the tongue makes the life consistent. Blessing and bitterness ought not to proceed from the tongue that has named His name. It is not so in nature. An apple tree bears apples only. It brings forth "fruit after its kind." So is it in the life dominated by Christ. That life is saved from a contradictory testimony. It gives not forth "sweet water and bitter."

Again, it increases our influence and power for good. If a Christian is impatient and under provocation and speaks angry or bitter words, his testimony is seriously impaired. No one cares to listen to his counsel or advice. But if under testing and pressure, the tongue is controlled, then when words of faith and hope are spoken, listeners are persuaded concerning their reality.

For these reasons and many others, the control of the tongue is absolutely essential to an effective Christian life.

But how shall this control become actual? While it is true that the "tongue can no man tame," there is One who is more than man, One who is able to subdue all things unto Himself. It is the old story, "not I but Christ."

A Christian worker was greatly hindered in his work by the defects of impatience and hasty speech. Frequently he prayed for victory. On one occasion while engaged in prayer over this very matter, the Spirit of God brought to his remembrance the words of 2 Timothy 1:12: "I know whom I have believed, and am persuaded that he is able to

keep that which I have committed unto him against that day." Then the question was forced upon him whether he would definitely commit this very matter to Him on whom he had believed. He did so and from that time, was truly kept by the power of God from that besetting sin. The wording of our topic is suggestive. All for Christ—our tongues.

September 8

Training Conscience and Trained by Conscience

Prov. 20:27; Psa. 51:1-13

Conscience is a creature capable of training. The Word of God and the Spirit of God are its best teachers. Apart from these conscience may easily get "out of plumb." This is only one of the many arguments for daily Bible study. Conscience needs to be toned. "If the light that is in thee be darkness, how great is that darkness?"

It is possible to be conscientiously wrong. Saul of Tarsus was wrong before his conversion, yet he declared that he had lived even before his Christian experience, in all good conscience. "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth which things also I did."

Conscience of itself is not a sufficient guide. All the nations of the earth had the light of conscience at the time when God gave His law to Israel. Something more than conscience was needed because that inner light might become dim, but the light of His Word never. "Oh how love I thy law, it is my meditation all the day."

Conscience suffered in the fall together with all human faculties and powers and now we say, "Thy word is a lamp unto my feet and a light unto my path." "Through thy precepts I get understanding. Therefore, I hate every false way."

Conscience operates with memory. When memory recalls the wrong, conscience sits in judgment and condemns. For a Scripture illustration of this, see Genesis 42:21, 22. Joseph's brethren had wronged him. As the years passed by they thought they were getting further from their sin, but not so. They were getting nearer to it, and ultimately they met it. Then conscience began to work, bringing from them the cry, "We were verily guilty concerning our brother." So must it be in every case. The time will come when we must meet our sin. If at the same time we meet our Joseph-Jesus, all will be well, but

apart from Him, nothing but judgment unto condemnation is possible as the issue.

Conscience cannot accept a cheap or unrighteous forgiveness. The blood of Christ alone answers back to an accusing conscience, cleansing it from dead works to serve the living God. The futile effort to atone for sin ceases when the life finds refuge at the Cross and enters into liberty.

September 15

The Saloon Power and How to Overthrow It Habbakuk 2:17

The process of overthrowing the saloon is in operation. We believe the process will soon reach completion. The state of Michigan is now a dry state, giving to the city of Detroit the distinction of being the largest dry city in America. Within three weeks after this distinction came to Detroit, the police record for a certain day showed that not a single arrest had been made within twenty-four hours, not a single accident had occurred, and not a single theft worthy of notice had been reported. This was altogether without parallel in the annals of that police station.

The president of the Liberty Motor Company is reported as saying that instead of prohibition producing labor difficulties, it had produced a marked efficiency in the field of labor. Testimonies that are the result of tests furnish fuel to feed the fires of patriotism and brotherliness that shall eventually overthrow the saloon power. Its overthrow is not only an economic measure and a commercial asset, but a moral necessity as well. For this reason it calls for spiritual power to reinforce the attack. Moral quality and spiritual power dwell together. Divine redemption and individual regeneration precede true social reconstruction and moral reform. The logical order must be observed in our outlook and in our activities. It is a fatal mistake to remove the priority, or the emphasis from the regeneration of the individual and place it on the uplift of society and civic reform. Observe the proper order and the results will be good, for it is the divine order. Many useful and promising lives have been well nigh ruined as to their usefulness by the failure to observe the proper order of things in Christian service.

There is in the Christian religion "the enduring principle of regeneration." This must be applied to individual hearts. The experience of its power produces the workers necessary for the successful prosecution of the great moral campaigns.

September 22

Lessons From Bible Characters Heb. 11:32-40

The first and most prominent lesson from the Bible characters of this chapter is faith.

Faith makes real to the soul that which cannot be discerned by the senses. Its operation within enables one to endure as seeing Him who is invisible. This is the secret of service, sacrifice, obedience and fidelity.

In the power of faith Abraham turned his back upon the old life and started on a new path, not knowing the way, but implicitly trusting the Guide. In the power of faith Moses formed his life purpose, choosing to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. In the power of faith, Joseph endured the testing of the years, and through the providential working of God was brought to the place of honor and reward.

Faith is the root of all the Christian graces. Hope, love, courage and fortitude all spring from faith. It makes the soul sure of God and then energizes the soul for the service of God. Luther, Calvin, Knox, Wesley and Moody are all great examples of the power of faith. Indeed, all the great characters in the Bible and out of the Bible are the result of a living faith. Faith gives vision and also the power to realize the vision, the power of perseverance.

We never fail till we fail within, and we do not fail within until faith fails. The glitter and glare of the world captures those in whom faith is not operating. Demas forsook Christ, having loved this present world. Its joys captivated him. He preferred a present and passing gratification to future and permanent good. The fight in which we are called to engage is the fight of faith. "Fight the good fight of faith—lay hold." Faith lays hold of the unseen and eternal realities and then dares to undertake the impossible. This is the story in Hebrews 11. All the achievements of these Bible characters were the work of faith. You may trace through this chapter the wisdom of faith, the worship of faith, the witness of faith, the warning of faith and the walk of faith through which men of old time subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword and out of weakness were made strong. After a careful study of this chapter, read 1 John 5:4. "This is the victory that overcometh the world, even our faith."

September 29

Lessons from Favorite Hymns Acts 16:22-25; 2 Chron. 5:11-14

The favorite hymns are those that bring to the life an avenue for praise and worship and aspiration and desire. One's life may be greatly enriched by the storing of hymns in the mind. Many of our hymns have grown

(Continued on page 54.)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

September 8 Conquering Evil

(May be used with a temperance application)

1 Kings 21:1-29; Ephesians 5:6-21

Golden Text:—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:11.

The robbery and murder of Naboth is one of the darkest of human deeds. Failure to recognize the righteousness of Naboth's position, and to master his own personal selfish desires, resulted in this dark deed.

I. A Notable Example of the Triumph of Evil (1 Kings 21:1-29).

1. Ahab's covetousness (vv. 1-6). Near the king's palace lay a plot of ground belonging to a simple farmer which Ahab selfishly longed for. Naboth, loyal to the law of God and exercising his personal rights, refused to part with it, though the king offered him what it was worth, or even a better one in exchange. With Naboth it was not a matter of money value, but of loyalty to God and his fathers. It doubtless would have been gain to him to have complied with Ahab's desire, for he offered its worth in money, or a better one in exchange. Naboth put principle before worldly gain, or even a reputation with the king. Ahab instead of conquering his selfishness sulkily refused to eat.

2. Jezebel's wicked plot (vv. 5-16). When she found Ahab pouting she took matters into her own hands. (1) She taunted Ahab (v. 7). A weak man cannot stand to be taunted, especially by a woman. (2) A mock trial given (vv. 8-13). The charge made against Naboth was false. His death was secured under the pretense of justice. Jezebel desired Naboth out of the way, so she secured false witnesses against him. (3) He was stoned to death (v. 13). (4) Jezebel informs Ahab of Naboth's death, and instructs him to take possession of the vineyard (vv. 14-16).

3. The doom announced (vv. 17-26). (1) By whom—Elijah (vv. 17, 18). At the command of the Lord, Elijah who had fled from Jezebel goes to meet the king as he entered upon the possession of Naboth's vineyard. He went to take possession but could not. God always finds a man to bring to the sinner the fruit of his wrongdoing. (2) What it was (vv. 19-26). (a) A shameful death (v. 19) The dogs were to lick his blood in the place

where they licked the blood of Naboth. There is a retributive justice in the judgments which God metes out to sinners. "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Jezebel was to share a like fate. The sinner should be assured that his sin will find him out. (b) Obliteration of posterity (vv. 21, 22). It was best that the children of such a man should be cut off so that there might be an end to such a wicked dynasty.

4. Ahab's repentance (vv. 27-29). Through his humiliation he gained a respite from judgment. God allowed him to go for awhile before he permitted the judgment to fall upon him. A few years later he was slain in the battel of Ramoth-gilead (c. 22:37).

II. How to Overcome Evil (Ephesians 11:18).

1. By separation from it (v. 11). The only way to overcome evil is to refuse to fellowship it, to withdraw from it. Lot, who had entered into fellowship with the Sodomites, was overtaken with disaster; but Abraham, who was separated from it, was able to deliver him.

2. By reproof (v. 11). It is not enough to merely refrain from practicing evil. No neutral position is possible. There must be victory over it; it must be defeated. Antagonism of the evil is necessary.

3. By watchfulness (v. 14). Living in the light of Christ is necessary in order to overcome evil. Deception is on every hand.

4. By a circumspect walk (vv. 15, 16). Pitfalls are all about us. To walk without looking about us is most foolish, because the evil one is on the alert, doing his best to cause us to stumble.

5. By a sober life (v. 18). Those who would overcome evil must abstain from intoxicating liquors, and all the influences of the world which unduly excite.

6. By being filled with the Holy Spirit (v. 18). The spirit-filled believer has the wisdom and power to overcome.

September 15

Making Christ Known to the World

(May be used with missionary application)

Matthew 5:13-16; 28:18-20; Acts 16:9-15

Golden Text:—"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

I. The Disciple's Relation to the World (Matt. 5:13-16).

Christ saves with a definite purpose. The character of the subjects of the Kingdom is set forth in the beatitudes. He gives a character which yields an influence. The whole mass of mankind is shown in the Scriptures as being corrupt, and the whole world in darkness. The disciples are to live such lives as will purify and enlighten. Their responsibilities are set forth under the figures of "salt," "light," and "a city."

1. "Ye are the salt of the earth" (v. 13). Salt is that which is opposed to corruption. It prevents the progress of corruption. The properties of salt are (1) Penetrating; (2) Purifying; (3) Preserving.

Being salt, the disciples of Christ should penetrate, purify, and preserve society. Seeing on every hand the festering corruption of humanity, our responsibility is clearly set before us. The Christian should not go into seclusion. He should remain in the world, but not be a part of it. Let us be sure that as salt we do not lose our saltiness. Christians cannot do good after they cease being good.

2. "Ye are the light of the world" (v. 14). Light illuminates and warns. Its gift is guidance. This world is cold and dark. Many are the pitfalls and snares set by the devil. Christians should so live, let their light so shine, as to prevent the unwary ones from falling into them. They should guide the lost ones of earth so that they may find the path that leads back home to the Heavenly Father's house.

3. The city set on a hill (v. 14). By a city is suggested a governmental and social order. Christian character and service should be so as to give the influence of the hill-lifted city. Christianity was not intended to be hidden, but to be made so conspicuous as not to be hidden, the grand objective being to glorify God the Heavenly Father (v. 16).

II. The Disciples' Commission (Matt. 28: 18-20).

1. What it is (v. 18). It is to teach, to make disciples. Christ's death on the cross, and triumphant resurrection provided salvation for the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This great fact must be proclaimed to the world. The great commission is backed by the urgency of human need, and divine love and compassion for this need. The disciples are to administer baptism in the name of the Trinity to those who believe, and teach them to observe all things which Christ commanded.

2. Its scope—all nations (v. 19). It is as wide as the world, and this obligation lasts until all the world is evangelized.

3. Its sustaining power—all power is given (v. 18). The divine energy is back of all those who go. Since He is with those who go the enterprise cannot fail. Opposition of the devil, sickness and death cannot thwart, because it is backed by the divine energy.

4. The superintending providence—"I am with you" (v. 20). Though the disciples may be scattered far and wide, the divine Christ is always present to comfort, guide, and sustain. This presence is guaranteed to the end of the age.

III. Paul Called to Macedonia to Preach (Acts 16:6-15).

1. Circumstances of (vv. 6-8). While pushing on the work of evangelization on the second missionary journey, the Spirit forbade Paul to preach further in Asia. Doors being thus closed there was nothing to do but to go down to Troas. The guidance of the Spirit is as much by closing doors as opening them.

2. How called (vv. 9-13). It was by vision of a man from Macedonia saying "Come over and help us." Being forbidden by the Spirit to go elsewhere, seeing in a vision a man and hearing the call, they were sure of God's will.

3. What called to do (v. 10). They were called to preach the gospel. The gospel is man's supreme need.

4. First-fruits of Paul's ministry in Europe (vv. 14, 15). At his preaching Lydia was converted.

September 22

Fruits of the Christian Life Matthew 25:14-30; 5:1-12

Golden Text:—"All things are yours . . . And ye are Christ's and Christ's is God's." i Cor. 3:21, 23.

I. The Parable of the Talents.

This parable, like that of the Ten Virgins, is associated with the second coming of Christ. In both instances there is evident an unpreparedness on the part of the people. In the first case there is failure of the inward life; in the second, there is failure to use the gifts which have been entrusted to them. The first was failure to watch; the second was failure to work. By talents is meant, the gifts which God has entrusted to His servants. It may be natural endowments, special endowments of the Spirit, or it may be the gospel of Jesus Christ. With reference to these talents note:

1. Their distribution (vv. 14, 15). (1) A sovereign one. The servants belong to the Lord as well as the money. (2) An intelligent one. The distribution was made on the basis of the ability of each servant. The reason one man received one talent was because the Lord knew that he would be incapable of using two or five. (3) A purposeful one. The talents were given to be traded with. They were not given for the servant's own use, but

stock in trade for the enrichment of the Master.

2. Employment of the talents (vv. 16-18). In this employment all the servants recognized that the talents did not belong to them. The two-talented man and the five-talented man put their talents to use, which resulted in a large increase. It is always true that the right use of talents increases them. The one-talented man hid his in the earth. The unmistakable sign of the one-talented man is that he is hiding his talent. The two-and five-talented men are always busy.

3. The accounting for the talents (vv. 19-30). (1) Its certainty. There is a day coming when the Lord's servants shall give an account to Him for the use they have made of their talents. (2) The time of. This is at the coming of the Lord. Those who are using their talents will rejoice when the Lord comes that they may present unto Him their talents with increase. But the one-talented man will have fear and dread against that day. (3) The judgments announced. To the faithful there was reward. This reward consisted of praise—"Well done;" promotion—"Ruler over many things;" and entrance upon the joy of the Lord. For the faithless one there was awful punishment which consisted of reproach—"slothful;" being stripped and cast into outer darkness.

II. Characteristics of the Subjects of the Kingdom (Matt. 5:1-12).

These beatitudes are connected with each other with the strictest order of logical sequence. They set forth the characteristics of those who are subjects of the Kingdom. They fall into three groups: four in the first, three in the second, and two in the third.

1. Poverty of spirit (v. 3). To be poor in spirit does not mean to be without money, but to come to the end of self, to be in a state of absolute spiritual beggary, having no power to alter his condition nor make himself better.

2. A profound grief because of this spiritual bankruptcy (v. 4). The mourning here is not because of external cares, but a keen consciousness of guilt before a holy God.

3. A humble submission to God's will, and obedience to His commands without asking the reason why (v. 5). This is the outgrowth of mourning for spiritual insufficiency.

4. An intense longing to conform to the laws of the Kingdom (v.6). Having received the righteousness of Christ as a free gift, every desire of his soul is to be filled with righteousness.

5. Merciful (v. 7). At this stage the subjects of the Kingdom take on the character of the King. Christ was merciful, His followers will be likewise.

6. Purity of heart (v. 8). This heart purity begins by having our hearts sprinkled from an

evil conscience with the Blood of Christ, and is maintained by living in fellowship with Him. Those who have pure hearts can see God everywhere.

7. Peacemakers (v. 9). Those who have been reconciled to God by Jesus Christ not only live in peace, but diffuse peace to others.

8. Suffering for Christ's sake (v. 10). The world hated Christ and crucified Him. Those who live for Him shall suffer persecution (2 Timothy 3:12).

9. Suffer reproach (v. 11). It means suffering falsely. In such case we should glory in it because it brings great reward in heaven.

September 29 What It Means to Be a Christian (Review)

1 John 3:1-24

Golden Text:—"My little children, let us not love in word, neither in tongue; but in deed, and truth." 1 John 3:18.

Perhaps the best way to review the lessons of this quarter will be to take the several lessons and note their bearing on the subject chosen for review; namely, What it means to be a Christian. In order to get the best results, assignment should be made of the several lessons to different parties to come prepared to give the teaching of the particular lesson on the subject. The following is suggested as a possible way of presenting the matter.

Lesson I. It means that each individual must exercise faith in Jesus Christ as a personal Saviour. One may have his heart opened by the Lord while listening to the Word of God at a stated meeting like Lydia, or be convinced through the manifestation of the mighty power of God, as the Philippian jailer. In all cases it is the one Saviour and the one faith.

Lesson II. It means that those who have really exercised faith in the Lord Jesus Christ will attentively read God's Word. Even a great statesman like the Ethiopian Eunuch will be blessed in its reading, for the Word of God converts the soul, makes wise the simple, puts gladness into the heart, enlightens the eyes, satisfies the longing soul, warns against dangers, and brings reward to those who obey its precepts.

Lesson III. It means a life of personal prayer and communion with God. The one who has become a child of God has the glorious privilege of coming to Him with needs with the assurance that God will supply them. God is more willing to give to His children than any earthly father is to his children.

Lesson IV. It means a life of obedience to the Word and will of God. Prompt and definite obedience will be rendered, even to the separation from business, and the ties of nature when such stand in the way. Peter, An-

drew, James, and John obeyed, and it meant to them great spiritual blessings. From fishing for fish, they were promoted to fishing for men. Obedience to God pays. The disciple of Christ will treasure up His words.

Lesson V. It means growth in grace. Jesus Himself grew in wisdom and in stature, and in favor with God and man. Merely accepting Christ is not enough; there must be growth.

Lesson VI. It means a life of helpfulness to others. One who has been made a partaker of the divine nature will, like his Master, give himself in helpful service to others. He will be a neighbor to the needy and unfortunate, even as the Good Samaritan. Being good in himself, he will be doing good to others. He will use every opportunity to do good.

Lesson VII. It means attendance at the place of worship, receiving the teaching of the Word of God, partaking of the communion, and rendering service in some capacity in the church.

Lesson VIII. It means confessing Christ before men, and waiting with expectant hope for the coming of Jesus Christ from heaven. The grand incentive for thankfulness in witnessing for Christ is the assurance that He will come again.

Lesson IX. It means that we will give of our possessions to the poor and needy, love our enemies, and refrain from censorious judgment. God estimates our gifts, not by their size but by what we have left.

Lesson X. It means that one will strive to conquer his evil propensities, not allow covetousness to master him as did Ahab, and separate himself from those who walk in darkness. He will exercise great caution lest he become overcome by the devil.

Lesson XI. It means being holy and true, in order that we may preserve from corruption the great mass of men and enlighten those in darkness, preaching the gospel to every creature, conscious that the presence and power of Christ will abide.

Lesson XII. It means that every talent entrusted to us will be put to use, so that when the Lord comes we can make an account to Him which will secure His commendation and reward.

October 6
Abram Leaving Home
Genesis 12:1-9

Golden Text:—"Be thou a blessing." Genesis 12:2.

I. Abram's Call (v. 1).

The new era inaugurated with Noah at its head ended in a colossal failure. In view of such failure God turned aside from the nation as such, and called Abram out from his kindred and land and placed him at the head of

a new nation which He would train for Himself. This call involved:

1. A call to separation. He was to leave the place of his fond associations for a land unknown to him. Obedience to this command meant the severance of three ties:

(1) "His country in the widest range of his affections. (2) His place of birth and kindred, which comes closer to his heart. (3) His father's house, as the inmost circle of all tender emotions." All this must be cast off before the Lord could get him into the place of blessing. When kindred and possessions stand in the way of love and service to Christ, one must renounce them (Matt. 10:37).

2. A call to heroic tasks. For Abram to go into a strange land and take possession of it for God, called for the heroic in him. It costs much to live the life of separation, but it is the only way to have God's favor. Those who are children of faithful Abram must trust God.

II. God's Promise to Abram (vv. 2, 3).

God's demand for separation was followed by a seven-fold promise—a gracious engagement on the part of God to communicate certain unmerited favors and to confer blessings upon him.

1. "I will make of thee a great nation" (v. 2). This in some measure compensated for the loss of his country. He escaped from the defiling influences of his own nation, and became the head of a chosen nation. This was fulfilled in a natural way in the Jewish nation and in Ishmael (Gen. 17:20), also in a spiritual seed embracing both Jews and Gentiles (Gal. 3:7, 8).

2. "I will bless thee" (v. 2). This was fulfilled (1) Temporally (Gen. 13: 14-17; 24:35). He was enriched with lands and cattle, silver and gold. (2) Spiritual (Gen. 15:6; John 8:56). He was freely justified on the grounds of his faith. The righteousness of Christ was imputed to him. Also he had the exalted privilege of talking face to face with Jehovah. While blessed both temporally and spiritually, he chose to have the spiritual predominate (Heb. 11:10). He dwelt in tents, but looked for a city which hath foundations.

3. "And make thy name great" (v. 2). He renounced his father's house, and became the head of a new house which would be venerated far and wide. He is known as the friend of God (James 2:23).

4. "Thou shalt be a blessing" (v. 2). It was a great thing to be thus honored and blessed by God, but to be the medium of blessings to others was greater still.

5. "I will bless them that bless thee" (v. 3). God so identified Himself with His servant that He regarded treatment of Abram as treatment of Himself. Christ so completely

identifies Himself with His people that He regards wrong done to them as done to Himself. Since he was God's friend, God regarded acts performed toward Abram as performed toward Himself. In all ages since then the nations and individuals that have used the Jew well have been blessed.

6. "And curse him that curseth thee" (v. 3). The nations that have been against the Jews have never prospered. While God at different times used the surrounding nations as scourges of Israel, He in turn punished them for their mistreatment of Israel.

7. "In thee shall all the families of the earth be blessed" (v. 3). This has been fulfilled (1) in the Jewish nation being made the repository of the oracles of God. Through them the Bible has been given to the world.

(2) The bringing into the world of the Redeemer. They thus became the channel through which the richest gift of God came to the world. (3) In the future time when the Jews shall be God's missionaries in carrying the good tidings of the gospel to the ends of the earth (Rev. 7: 1-12).

III. Abram's Obedience (vv. 4-9).

Abram at once departed out of his own land. He proved his faith by his works. He did not argue or parley. Neither did he demand some guarantee, but stepped out upon God's naked Word. There were difficulties in his way, but faith in God made him brave. Faith in God gives victory over the world. He worshiped God. To go into a heathen land and establish a true worship requires a courageous faith.

Practical and Doctrinal Applications of the Lesson

By Robert M. Russell

September 8

Conquering Evil

1 Kings 21:11-20; Eph. 5:11-18

"And the men of the city . . . did as Jezebel had said unto them" (v. 11). Behind evil deeds are evil plans, and behind every evil plan an evil person. Jezebel was behind the murderous acts of the elders and nobles, but behind Jezebel was Satan and the kingdom of darkness. We need to think back to the real sources of world cruelty and world wars (Eph. 6:12; Rev. 16:13, 14).

"They proclaimed a fast" (v. 12). It is startling what crimes have been committed in the name of religion. In ancient as in modern times men deepest in crime have kept murmuring the name of God.

"And there came in two men, children of Belial" (v. 13). It has always been possible to find men who will swear away the lives of others. It was so in the trial of Naboth, and in the trial of Jesus (Mark 14:56-59).

"Naboth is stoned and is dead" (v. 14). Wickedness gives a sigh of relief when the righteous are dead, but they forget that their murderous hands have not slain the righteous God.

"Arise, take possession of the vineyard of Naboth" (v. 15). Jezebel was a type of those who are generous with what belongs to others. Much that is termed philanthropy in large gifts to public institutions is the giving of what belonged to the laborers producing it.

"Ahab rose up to go down to the vineyard" (v. 16). The sin of Ahab in this case was covetousness. With the large estate of a king, he yet longed for the little vineyard of his neighbor. Covetousness is a prevailing sin of life. Its bloody trail starts in Eden, and is broadened to cover the battle fields of modern Europe.

"The word of the Lord came to Elijah" (vv. 17-19). God is watching all the deeds of mankind, and knows where sinners are, and when to send His messengers of judgment. In God's judgment, the punishment will always fit the crime. Eternal justice shines forth in the sentence, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood" (v. 19).

"Hast thou found me, O mine enemy" (v. 20). Evil men hate reproof. Those who confront them with wickedness are termed enemies, when they should be termed friends. The sentence of Elijah was executed. It seemed to come by chance, but it was the fulfillment of God's avenging purpose (1 Kings 22:34-38).

"Have no fellowship with the unfruitful words of darkness" (v. 11). Ahab was a weak character, and had he always sought the society of good people he might have lived a fairly decent life. His undoing was his marriage with Jezebel, a heathen princess.

"All things when they are reproved are made manifest by the light" (v. 13). Light is not only revealing of evil, but destructive to it. Disease germs cannot live in the light. That which is good loves the light. Jesus said, "In secret have I said nothing," and again "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Why not emblazon these words on the walls of the lodge room?

"Awake thou that sleepest" (v. 14). The gospel is a call to leave the environment of the spiritually dead, and to walk out into the sunshine of Christ's presence. It pays to shake off drowsiness. Joy comes in the light.

"See then that ye walk circumspectly" (vv. 15-17). The Christian is to walk circum-

spectly or "looking around." He is to walk purposefully, "redeeming the time, because the days are evil." He is to walk, not aimlessly or blunderingly, but wisely, "understanding what the will of the Lord is." The Christian has a surveyed path.

"Be not drunk with wine . . . but be filled with the Spirit" (v. 18). Man craves exhilaration or sense of joy in living. There are two methods of seeking this, one through stimulating the flesh, and the other through the quickening of the Spirit. The first ruins both body and spirit. The second method brings the life of God to the whole being.

September 15

Taking Christ to the World

Matt. 5:13-16; 28:18-20; Acts 16:9-15

"Ye are the salt of the earth" (v. 13). Salt has great preserving qualities. A little more salt would have saved Sodom. Human character, when it has lost the quality of holiness, cannot live by false profession, but is trodden under the foot of world contempt.

"Ye are the light of the world" (v. 14). Jesus is the great arc light of eternity. In His human life God poured the full currents of His own nature so that Jesus could say, "I am the light of the world" (John 8:12). Believers are also lights in the world, glowing through the power of Christ, and by the same Spirit that made Him the Light of God (Phil. 2:15).

"Neither do men light a lamp to put it under the bushel" (v. 15). Jesus warns against having our light covered, either by the bushel measure or being "under a bed" (Luke 8:16). The bushel measure is a symbol of business, while the bed or couch is a symbol of rest and ease. Business covetousness and spiritual laziness are the greatest hindrances to light bearing in Christian life.

"Let your light so shine before men" (v. 16). This command does not conflict with that of 6:1, "Take heed that ye do not your alms before men, to be seen of them." Almsgiving should generally be done secretly so as to not offend the sensitive natures of those who are aided. Missionary contributions are not alms. Our efforts to support good things should be done in a way that commends the objects aided to others.

"All authority hath been given unto me" (v. 18). We should pause until we get the full meaning of those words. To understand them is to lose all false views of the person of Christ.

"Go ye therefore and make disciples of all nations" (v. 19). Because Jesus is what He is, human duty is what it is. Jesus programs the work of His followers. The scope for the gospel is "all nations." The allegiance of converts is to be for the triune God, Father,

Son and Holy Spirit. The substance of instruction is the teachings of Christ. Denominations have been multiplied, and Christendom has been divided because of "teaching for doctrines the commandments of men." "Get together" is the great cry of modern effort for church union. "Get to God" is the rallying cry for true unity.

"Lo, I am with you always" (v. 20). The happiest people of the world seem to be those who are trying to carry out Christ's missionary purpose. His promise to them is fulfilled, and they walk in His friendship. The reward will be unending, for Jesus said, "Where I am there shall also my servant be; if any man serve me, him will my Father honor." It will be a greater day when God honors those who have regarded His great world embracing mandate.

"A vision appeared to Paul in the night" (v. 9). Our best thoughts oft come in the night or in the morning hours when the soul is hovering in consciousness of two worlds. No one should fret over sleeplessness, but rather conclude that God has something to say to us in the quietness. Paul had a call in the night, covering the duty of many days.

"Come over and help us" (vv. 9-10). It was the unconscious need of Macedonia that made appeal, for surely Paul and Silas had a poor welcome in Europe (vv. 19-24). Perhaps the man of Macedonia represents Christ Himself, identified with His people. The Holy spirit was also there, sharing our Lord's ambition for Europe's evangelization. "Come over and help us," had a wide meaning, for it was an invitation to share in the work of God, the Son, and God, the Holy Spirit.

"Where we supposed there was a place of prayer" (v. 13). The place of prayer is always the place of accomplishment. The praying church will always be endowed with power. If any congregation seems dead, let a few who trust God come together for prayer, and a fire will be started, which will spread like flames in prairie grass.

September 22

Fruits of the Christian Life

Matt. 25:20-23; 5:3-10

"He that had received five talents came" (v. 20). All life is an investment. We do much that we may have more. The farmer casts a seed into the soil that it may be multiplied. Money is invested that it may bring profits. The larger the investment, the larger should be the profit. To sow five bushels of wheat, and to get five bushels of harvest is not commendable effort. There are spiritual applications.

"His lord said unto him, Well done" (v. 21). The rewards of true effort are manifold: First, there is the commendation of the Master. It

means much to have Jesus say, "Well done," and to have Him put the stamp of "faithful servant" on our character. Second, there is the reward of promotion. Faithfulness over a few things and diligence in a small place is viewed by God as credential for promotion to many things and a larger place. A third reward is entrance into the joy of our Lord. Our Lord's joy is that of doing the Father's will, and likewise the gladness of accomplishment. One feature of heaven's blessedness will be the presence of Christ and the joy of Christ: "His servants shall serve him; and they shall see his face; and his name shall be on their foreheads" (Rev. 22:3, 4).

"He also that had received two talents came" (v. 22). All of Christ's servants will come before Him for judgment as to service (II Cor. 5:10). He who gives us our talents will also be our judge. He will be a righteous judge, expecting accomplishments according to the measure of endowment.

"His lord said unto him, Well done" (v. 23). The two talent man received the same commendation as the man who had five talents, because he was equally faithful. This fact brings a large comfort to the heart of God's children. There can be a large faithfulness with small endowments in a small place.

"Blessed are the poor in spirit" (v. 3). Spiritual bankruptcy as to our own attainments is the condition of receiving the blessings of grace. It is only when we are through with self that we get God. There is no room in any heart for both self-righteousness and God's righteousness.

"Blessed are they that mourn" (v. 4). God's comfort is the blessing for the mourner. There is a joy when resting in God's arms, and looking into His face, through tear-dimmed eyes, which more than compensates for pain. The hurt child, comforted by the mother, learns more of her love in an hour of pain than in a whole week of thoughtless play.

"Blessed are the meek" (v. 5). This is not a benediction upon Uriah Heep and his class. The meek man is the man who is seeking nothing for self. Moses is well styled the meekest man, not because he would take patiently any kind of hard treatment from men, but because he would endure anything for God's glory. They who seek God's glory shall inherit blessing. Jesus said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). This promise needs a fuller testing. The earth is the Lord's; He will some day give it to those fully His.

"Blessed are they which do hunger and thirst after righteousness" (v. 6). Sometimes bread is scarce, and fountains may run dry, but there is enough of God's righteousness to meet every appetite. A spiritual appetite for

God and goodness is the highest state of grace.

"Blessed are the merciful" (v. 7). This verse is an absolute promise. God has arranged that we shall reap as we sow.

"Blessed are the pure in heart" (v. 8). Vision of God is the reward of pure heartedness. Many men fail to see God, not because He is not shining above them, but because they stir up so much dust in their pathway of sin as to obscure His face.

"Blessed are the peacemakers" (v. 9). A peacemaker may have various activities. Sometimes it is the kindly and conciliating word that brings peace. Sometimes it is the strenuous action. The blessing for the peacemaker will hardly be denied to Michael and his angels, after the great battle which shall secure peace for the heavenly places (Rev. 12:7-12).

"Blessed are they which are persecuted" (v. 10). Believers are not promised a good time in this world. Jesus said, "In the world ye shall have tribulation." The words "suffering" and "glory" are strangely united in describing the life of the believer (Rom. 8:17). It is only because of failure to distinguish between the church age and the kingdom age and the rewards of believers as distinguished from the rewards of Israel that confusion has come. The believer who suffers persecution shares in the experience of his Lord. His joy during it can have the same sources as were the Master's when He "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2, 3).

September 29 What It Means To Be a Christian Review

Golden Text:—"My little children let us not love in word, neither in tongue but in deed and in truth." I John 3:18.

A profitable review may be secured by considering the golden text of each lesson of the quarter.

I. The Christian life is all of grace. "Whosoever will, let him take the water of life freely (Rev. 22:17). Everything that pertains to salvation, pardon, peace, power, glory, is the free gift of God. All the sinner has to do is to accept Jesus Christ as is freely offered in the gospel.

II. The Christian life is one of freedom. "Ye shall know the truth, and the truth shall make you free (John 8:32). All forms of freedom have basis in knowledge of the truth. This can be traced through various phases, including physical, moral and spiritual.

III. The Christian life is one of free fellowship with God. "Let us therefore come boldly unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need" (Heb. 4:16). Christian living is not following a creed but a Christ. It is not being governed by a system of rules, but by a friendly Saviour.

IV. The Christian life is one of obedience. "If ye love me, keep my commandments," said Jesus (John 14:15). The most wondrous rewards of fellowship come to those who abide in Christ by keeping His commandments (John 14:21-23; 15:10).

V. The Christian life is one of growth and progress. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). He who walks with God, even in the shadows of perplexity, will find dawn coming to his soul, and high noon-tide of joy to the life.

VI. The Christian life will be one of helpfulness. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Jesus was the great burden bearer. People thought of Him as one who "went about doing good." He uttered and proved the saying, "It is more blessed to give than to receive."

VII. The Christian life will involve union with God's people, and fellowship in the church. The baptism of the Holy Spirit means the union of believers in Christ, involving union of praise, prayer and effort. "Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him and bless his name" (Ps. 100, v. 4).

VIII. Christian living shall testimony for Christ. "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God" (Luke 12:8). Christ must be made known to the world by those who know Him. Gospel facts constitute good news from heaven for men, but the news must be told enthusiastically, clearly, fully.

IX. The Christian life is one of beneficence "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." The Christian should be both benevolent and beneficent. His life should be kindly in feeling and effective in action. The missionary command for all the earth may mean, "Go," "Let go," "Help go."

X. The Christian life is an overcoming and clean life. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Our Lord was called Jesus because He should "save his people from their sins." This means more than pardon. Jesus saves from the guilt of sin, from the love of sin and from its power.

XI. The Christian life will be missionary in purpose. "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). The true soldier cannot alter the command of his general. People who do not believe in world-wide missions have lost con-

fidence in the judgment of Christ. Christ died for the sins of mankind. God loved the whole world. The whole world should know it.

XII. The Christian life is one of fruitfulness: "All things are yours; . . . and ye are Christ's; and Christ is God" (I Cor. 3:21-23). In Revelation we read of the tree of life, bearing twelve manner of fruits and yielding its fruit every month. The Psalmist declares that the righteous shall flourish like the palm tree, and grow like a cedar in Lebanon. (Ps. 92:12-14). This indicates that the Christian should be an evergreen and perpetually fruitful. The specimens of fruit for the Christian life are fully given in Gal. 5:22-24.

October 6

Abram Leaving Home
Genesis 12:1-9

"Now the Lord said unto Abram" (v. 1). A fourth dispensation, the dispensation of promise, begins with Abraham. Man failed in the first dispensation, that of innocence; and in the second dispensation, that of conscience; and in the third, that of human government. We shall also find failure in this fourth as at the end of four hundred thirty years Abraham's posterity are all in bondage. Yet God marches on.

"Get thee out of thy country" (v. 1). The true life means separation unto God, and separation from the world. In Abraham's case, it meant leaving the land of idolatry.

"Unto a land that I will show thee" (v. 1). The Christian's life is always in some sense a going into an unknown land. It is, however, known to God. God's disclosures are always timely.

"I will make of thee a great nation" (v. 2). This promise has been literally kept. Israel is the one permanent nation of history. The pathway of time is strewn with the ruins of nations. Israel abides, flowing like a gulf stream in the great ocean of humanity. The prophecy of Balaam (Num. 23:24) should here be read: "Lo, it is a people that dwelleth alone, and shall not be reckoned among the nations" (Num. 23:9). God's purpose for Israel is not complete. The future awaits fulfillment.

"I will bless them that bless thee" (v. 3). This promise has had striking fulfillment in world history. Nations such as Spain and Russia have suffered the severe judgments of God because of attitude to Israel. The downfall of Spain as a political power began with the expulsion of the Jews. Germany has been unkind to Israel. England and the United States have been hospitable, and therein lies promise of blessing.

"In thee shall all families of the earth be blessed" (v. 3). This has fulfillment in Christ who is the seed of Abraham according to the flesh, but there will be a national ful-

fillment. In the millennial age Israel, as the center of a federated world, will be a blessing to all the families of the earth.

"So Abraham departed as the Lord had spoken unto him" (v. 4). The closing verses of Chapter 11 make it evident that Abraham did not go directly from Mesopotamia to Palestine. He tarried for years at Haran. It is a gracious fact that when his life of faith is described in Hebrews 11, no mention is made of this delay. This carries the lesson that in the heavenly record our mistakes are not recorded. We shall not find the pages of heavenly memory marred with the dark things that blacken the earthly record.

"And Lot went with him" (v. 4). Had Lot stayed with Abraham, as well as going with him, world history would have been much changed. But he pitched his tent toward Sodom, and through the darkest of crimes became the progenitor of two or the foulest races that ever cursed the earth (Gen. 19:30-38).

"Abram took Sarai, his wife . . . and all their substance" (v. 5). The departure from Mesopotamia was complete. Abram took all his possessions, meaning a full farewell to the old life. In this we have a type of true Christian living. Canaan is not the type of heaven, but of the true life in Christ. The break with the old must be complete.

"And the Lord appeared unto Abraham" (v. 7). God made repeated appearances unto Abraham, and each appearance meant either a new promise or the strengthening of a former one. God said, "Unto thy seed will I give this land." The scope of territory is described in Genesis 15:18. Israel has never yet occupied this full territory. In Solomon's time there was a political control from the river Euphrates to the border of Egypt, but not to the river of Egypt. The future awaits fulfillment of God's promise. The deed and title to a land of promise fifty times the size of the present Palestine is recorded in heaven. World wars, political conventions and all schemes of men will not annul God's covenant.

"There he builded an altar unto the Lord" (v. 8). Of Abraham's sojourn it could be said in every place that he "pitched his tent" and builded an altar. The tent and the altar should always go together. Provision for the religious life is quite as important as provision for physical comfort. The true believer neglects neither tent nor altar.

THE LAKE GENEVA STUDENT CONFERENCE OF 1918.

This conference held June 14-23 was attended by 264 American students, 83 foreign students and 68 leaders and visitors. Of the foreign students, China and Japan sent 28 each and Latin America 15.

EXPECTANCY IN PRAYER

If you expect little, you will get little; and we do expect far less than we ought. We can not raise our confident expectations too high, for "He is able to do for us exceeding abundantly above all that we ask" as well as "think." The apostle has set the limit of our expectations, and he it is, in the same context, "That we may be filled with the fulness of God." There are two limits: One is the boundless imimitableness of God's perfection; the possibilities of our possession of Him are not exhausted until we have reached that infinite completeness. But then there is a practical, working limit for each of us, and that is—what do you desire? and what do you expect? God can give more than we can ask or think, but He can not at the moment give more than we expect or desire.—Dr. Alexander Maclaren.

EXTRACT FROM A SOLDIER'S LETTER

"This morning four of us boys went to _____ to the _____ church, where there was a soldier's communion service. There was a big crowd, mostly soldiers. The sermon was preached by Chaplain _____, while the pastor of the church conducted the communion service.

"After the church service there was a Sunday-school service, about 400 being in attendance. There was a large soldier's Bible class. After Sunday-school we were invited by some of the church people home for dinner. The thing that surprised me was that church people may go to a communion service in the morning and eat dinner of the very same day without saying a word of thanks in their home and eat like animals. I was so surprised that I had a hard time to keep from saying something to them."

IN FLANDERS FIELDS

In Flanders fields, the poppies grow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing fly,
Scarce heard amid the guns below.

We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved; and now we lie
In Flanders fields.

Take up our quarrel with the foe!
To you, from failing hands, we throw
The torch. Be yours to lift it high!
If ye break faith with us who die
We shall not sleep, tho' poppies blow
In Flanders fields.

—John McCrae, Lieutenant-Colonel.

Foreign Mission Department

PLANNING FOR PAN-AMERICA

By Edmund F. Cook, D. D.

Christianization of the Americas is not the least of the Pan-American problems arising with new definition from the progress of recent years and from the trials and tragedies of the great world war. Since the outbreak of the war, North and South America have been drawn closer together, and their interests have been unified as never before. In this new relationship of the Americas, the United States occupies a unique position. As the most advanced and resourceful, she is the "big brother" in the family of the Americas, and responsible in large measure for the moral ideals, religious development and future fellowship of the republics of the western hemisphere.

Four sets of facts, which have great significance to the church in the United States, have emerged from the closer study of Latin America and the more intimate fellowship with Latin Americans during recent years. They may be stated as follows:

1. In proportion to the investment of men and money in the work of missions, the results in most of the Latin fields are encouraging in the extreme.

2. The attitude of the public mind and the trend of recent events tend to make our opportunity in Latin America immediate and immense for the evangelization of the people, for the promotion of Christian education, and for the creation and circulation of Christian literature.

3. In Latin America there are vast areas of unoccupied territory. Multitudes of aboriginal Indians are still pagan and unevangelized. Agnostic and materialistic philosophy dominates the thinking of the more advanced republics. The people in consequence are lacking in moral ideals and in spiritual aspirations. The force of missionaries is utterly insufficient to occupy the fields. The equipment furnished them is altogether inadequate to meet the needs of the work projected.

4. The mission boards have developed no constructive program for the church in Latin America. Consequently there are overlapping and competition in the work. Efforts are haphazard and without proper coöordination. Results are poorly conserved, money wasted, and too little is being done toward the establishment of an independent, self-supporting native church.

As the mission boards of the United States face the Latin American mission fields with a new understanding of conditions, needs and opportunities therein, two demands of supreme importance arise:

- (1) That after the war a great propaganda in the United States should be waged in the interest of a better understanding of Latin America, a more intelligent sympathy for the Latin American peoples in their religious needs and for the enlistment of an adequate force of well trained men and women for the conduct of Christian missions in all Latin lands.

- (2) That all the mission boards at work in Latin America should develop as rapidly as possible a constructive program for carrying forward with vigor and adequate organization the evangelization of Latin America. This will necessarily involve delimitation of territory, distribution of responsibility, and a policy of co-operation, co-ordination and conservation that will justify the largest possible investment of men and money in the enterprise.

As the great war in Europe comes to an end, the Christian heart of the United States will be turned with great compassion toward France and Russia and the other suffering nations of Europe, with eager desire to help. This is well, for it would be a tragedy for the American people, after learning lessons of self-denial and self-sacrifice in behalf of the nations, to relapse into selfishness and self-indulgence; but with all this appeal from Europe and with the highways opened for the spread of the gospel in the near and in the far East, we must not forget in the great reorganization period after the war our Latin American neighbors, whose destinies henceforth are linked with our own, and who will look to the church of America as never before for leadership in all things strong and good.

There is every encouragement in the fact that the committee on cooperation in Latin America has recently made an extended survey of Latin fields through its executive secretary, Mr. Samuel G. Inman, in coöperation with the continuation committee in each Latin American republic. This survey, together with the influence and findings of the Pan-American Congress, constitute the basis of a confident expectation that we will fully meet the new demands which will confront us after the war. In the meantime it must be

borne in mind that the avenues of international communication are open between the Americas and that strong men and women are needed for the Christian propaganda while we wait for a world peace that will make possible the larger program of evangelization.

CONDITIONS IN MISSION FIELDS

The following cables transmitted by the State Department to the Presbyterian Board, New York City, will touch the heart of Christian America.

May 3, 1918—From Constantinople. "Greatly encouraged that American people are doing so nobly for relief. Much accomplished but prices enormous. Many women dying for lack of nourishing food. Large numbers in absolute destitution and beggary. Deported Armenians in Damascus not touched because funds are not sufficient."

May 9, 1918—From Teheran, from Rev. S. M. Jordan, of the Presbyterian Board: "There is a great epidemic of typhoid and typhus and famine conditions are unexpectedly growing worse. Other Persian cities are similarly affected. The prices of foodstuffs are enormous and they are almost unobtainable. Dogs, dead animals, grass and even human beings are being eaten."

May 10, 1918—From Jerusalem. "Twenty thousand individuals helped in Jerusalem. Laundry and mending contracts for army undertaken. Government transporting 1,500 Armenian refugees from Jerusalem to Port Said. Others coming from the Southeast. Hospital established near Gaza, doing excellent work. Funds low."

The prayers and gifts of the Presbyterian Church are needed for the work which is being carried on among these homeless, suffering peoples, and for the missionaries who are heroically working to distribute relief, and for those who temporarily are cut off from communication with others of their own mission.

A CHRISTLY MINISTRY

There is only one missionary physician to care for the medical work at Benito, W. Africa, but that physician with indomitable courage and faith, as well as skill, has cared for 10,859 cases during the past year. These are not treatments, but individuals. The medical work was begun at this station in 1864, but was carried on as a dispensary work until 1914 when a hospital building was erected.

Dr. Smith, who is in charge, made during the year 301 outside calls. He had no means of conveyance so walked, one call at midnight involving eight miles' walk in the rain.

Nine Europeans came to the hospital for treatment, 183 operations were performed, 83

of them being major operations. The number discharged from the hospital was 210, while the number in the hospital at the close of the year was 42.

The most distant patient came from about 650 miles away. They often come three to five days' journey on foot. One walked sixteen days, a very old man, but he goes home well and strong.

Dr. Smith also tells of an outbreak of smallpox. He says: "The work is under quite a heavy strain now. We are all hard pressed to keep things at all safe. Since December 15 (letter written a month later) we have been under quarantine for small-pox. I had to spend a night and a day with a white man in delirium tremens and returned to find six cases of small-pox. If you are a doctor you will know how I felt—85 people in compound, 65 school children near by and small-pox in the compound. No help. No law. No vaccine, besides, remember that the jungle is the home of small-pox. Every time a steamer lands there is a new case put on shore. I meet the people and treat them in groups on the beach and in the towns, but do not let any suspicious ones come on the mission grounds. So far all is well and there have been no deaths among the natives, and all the original cases are cured, but the work is handicapped and we are hard pushed to help the people through. We are out of reach of every one but God and we need Him all the time."—Presbyterian News Letters.

Mr. Gaylord has recently received a letter from Rev. George Allan, who is stationed at San Pedro, Bolivia, S. A., in which he says that the possibilities for Protestantism are very bright, that the Roman Catholic church has lost prestige and that the time has gone when the priest may line his pocket with steady streams of contributions of ignorant people. One priest is about to leave San Pedro. Mr. Allan believes the time is here when there will be a great revival of religion in that country and many souls saved. He also speaks of the translation of the New Testament into the native dialect.

Rev. Dr. Cleland B. McAfee, of Chicago, was the chairman for the sessions, and among the speakers were Bishop Nicholson, Fred B. Smith, "Dad" Elliott and Dr. Ozora Davis. Some 50 men declared themselves as desiring to enter foreign missionary service, and a member of the faculty of the Interior University of Japan and a prominent South American leader expressed their purpose to investigate the claims of Christianity. The sum of \$8,200 was raised within thirty minutes, which is the largest amount ever given in proportion to numbers.

For Sermon and Scrap Book

CALVARY FOR THE UNSAVED

Acts 16:30, 31.

1. The Seeker of Salvation.—“Sirs, what must I do to be saved?”
2. The Simplicity of Salvation.—“Believe on the Lord Jesus Christ.”
3. The Power of Salvation.—“Thou shalt be saved, and thy house.”

—Louis E. Yelanjian.

FOUR STEPS IN ONE DAY

“Looking upon Jesus as he walked. . . . They followed Jesus . . . they . . . abide with him that day . . . He brought him to Jesus.”—John 1:36-42.

1. Faith—Looking upon Jesus.
2. Obedience—Following Jesus.
3. Fellowship—Abiding with Jesus.
4. Service—Bringing others to Jesus.

—“Homiletic Review.”

A GRACIOUS CLAIM AND A GLORIOUS CONSUMMATION

“And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.”—John 10:16.

I. The Claim.

“Other sheep I have.” “The Lord knoweth them that are his.” He claims them as His own. He speaks of “things which be not as though they were.” Even so did He in Corinth, when, to the Apostle Paul with only a handful of believers, beset with bitter opposition, there came the gladdening assurance from the Great Shepherd Himself, “I have much people in this city.” And for eighteen months Paul stayed on, ever seeking the lost sheep, until at the end of that time, very many were safe within the fold of God’s sheltering love. “Redeemed . . . out of every kindred and tongue and people and nation.” May not the Lord’s missionary servants rejoice in this claim as they labor in the dark places of the field?

II. The Purpose.

“Them also I must bring.” The Lord binds Himself as though under obligation to bring them to Himself. A divine necessity is laid upon Him. At the age of twelve years we find Him in the temple—“I must be about my Father’s business” (Luke 2:49). All through His life on earth, this compelling spirit was upon Him, and nothing was allowed to turn Him aside from the supreme purpose of His mission. “I must work the works of him that sent me” (John 9:4). “I must preach the

kingdom of God in other cities also” (Luke 4:43). He “must needs go through Samaria” (John 4:3). Again we read, “And he began to teach them that the Son of Man must suffer many things” (Mark 7:31). “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up” (John 3:15). “This that is written must yet be accomplished in me” (Luke 22:37). Would that all those who go forth in His name might have a heart afame with the same spirit, that they might be used by Him to carry out the purposes of His grace in the bringing in of many of the “other sheep!”

III. The Promise.

“They shall hear my voice.” There are many voices abroad, but the Word holds good—“My sheep hear my voice.” How important it is for the Lord’s messengers to remember that they are sent forth as His ambassadors, charged with His message; as He speaks through them, the promise of the text will be fulfilled. Too often blessing has not been experienced, because man’s voice and not God’s was dominant.

IV. The Consummation.

“There shall be one flock.” The sheep of the Lord Jesus Christ are found in many folds, but there is only the one flock. Men have sought to plunder it and to break it up. But the work of ingathering must go on until the great consummation, when the Lord will receive unto Himself all who are His.—H. E. Fox.

THE MIRACLE OF NAIN

“Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow.”—Luke 7:12-16.

I. What the Redeemer Beheld.

1. A young man.
2. An only son.
3. The mother, a widow, left alone.

II. What Christ Felt.

“He had compassion on her.” This was—

1. Agreeable to His nature.
2. Agreeable to all His works.

III. What Christ Said.

“Weep not.” Might she not have reminded Him that to weep was

1. In accordance with the feeling of our nature?
2. Have not the best men wept? Jacob for Joseph and David for Absalom.
3. Was this not an extremely afflictive

case? The reason for His request was that He was about to remove the cause of the sorrow.

IV. What Christ Did

1. He touched the bier. Arrested it in its course.
2. He commanded the corpse to arise.
3. He delivered him to his mother. She had need of him.
4. The people glorified God. This was the object and end of the Lord's undertakings.

Application.

1. Man pictured in his natural state, dead in sin.
2. Only one means of restoration to life, Himself the resurrection and the life.
3. God greatly glorified in salvation of sinners.

—J. Burns.

THE PRAYER MEETING METHOD

Whatever is undertaken in the service of God should be thought through beforehand, and carefully planned, so that it may be accomplished. The prayer meeting is the key to the mysteries of godliness and the power of the spiritual life. Some important things in preparation for it are here suggested:

The Place. Make it homelike. Have it well lighted and properly ventilated. Set the seats in semi-circle that the people may see one another. Put a hymnbook in each seat. Bring the back seats to the front, that no one may sit in the seat of the scornful. Remove all chairs from the back and sides of the room, so that all may sit compactly. Have a genial usher to show late comers to unoccupied seats that all may be filled before more are brought.

The People. Some one, with the minister, should welcome everybody. Introduce strangers to good members, and seat them together. Use publicity by attractive and compelling announcement in church calendar and press. Arrange with members to see absentees. Arrange with neighbors to invite the unconverted. Get the people to come promptly for the first hymn.

The Purpose. It is worship of God. Begin with cheerful praises; not modern religious ragtime, but good sound hymns that praise God. A good pianist with the spiritual sense is a distinct helper. Use your faithful young members to assist in opening by reading the Scripture. Occasionally add a gospel solo. Let subjects suited to ordinary life be selected from Bible incident and experience. The leader should not occupy more than one-third of the hour, including all opening exercises. It is the people's hour for praises, for selecting some hymns, and for prayer and testimony. Have occasional specials, for the Sunday school, for missions, for temperance, for citizenship, and a question evening for the peo-

ple to bring in their unsigned questions for the minister to answer.

The Prayer. Always have some silent prayer. Privately request some one to make the opening prayer, before meeting, so that the man or woman called upon may not be taken by surprise. Sometimes have a concert of prayers, at one time at the opening, at another at the close of the meeting. Often have opportunity for requests for prayers by Sunday school teachers, by friends for friends, by parents for children, and by newly interested souls. Suggest that prayers be offered reasonably brief, and in accord with the evening subject, and with the need of the church, the need of the community, and the need of the times. This will avoid tedious platitude. Do not be impatient about pauses. The people may be thinking. They may be having their first quiet moment during a busy day. They may be waiting before God. Do not break up such a moment. It may be God's fruitful moment. It may happen sometimes that the meeting is a little dull. Let the leader infuse fresh prayer, directing a silent company with bowed heads what to pray for, giving each idea in sentences with pauses of a few seconds, such as, "Pray for your country," "pray for the destruction of the saloon traffic," "pray for the conversion of youth." Leaders will find this an impressive exercise.

The Power. Seek it at home before coming to the meeting, for yourself and for everybody present. If you do not have quiet at home, seek the power of God on the way. Be prompt. Remember that God is never late. Take your seat decorously, that you may be silent in meditation before the Almighty presence. Let prayers acknowledge the presence of the Holy Spirit; it is the place and hour of His manifestation. Honor Him with confession and supplication in the name of Jesus Christ. Use the promises and assurances of the Word of God in prayers and testimonies. Request testimonies from experiences, rather than talk to fill up an hour. Close the meeting when it appears to be complete, if it be less than the hour. Request much prayer, and many. The chief object of the prayer meeting is to fit one to live for Christ. Remember the first company in the upper room. They prayed not for the Holy Spirit to be given, but for fitness to receive Him. He came, and "sat upon each of them." They became witnesses for the Lord Jesus. They had power with God for men, and power with men for God.—Arthur S. Burrows, in "Watchman-Examiner."

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.
—Matthew Henry.

CHRIST'S SECOND COMING**I. The Manner of Christ's Second Coming**

NEGATIVE: It is not—

DESCENT OF
EARTH OF
DELIVERANCE
ESTRUCTURE

SPirit
Aint
Ent
Cenes

John 16:7
1 Thess. 4:16, 17.
2 Tim. 4:17.
Heb. 9:28

POSITIVE: It Is—

RETURN OF
APTURE OF
APID IN
ADIANT IN

CHrist
HURCH
OURSE
ONSEQUENCE

Acts 1:11.
Luke 17:34.
1 Cor. 15:52
1 Thess. 4:18.

II. The Results of Christ's Second Coming

TO THE CHURCH

APTURE
EWARDS

1 Thess. 4:13-17. Acts 15:14
Matt. 16:27. 1 Cor. 4:5.

TO THE WORLD

ECKONING
EGENERATION

Jude 14, 15. Matt. 25:31-46.
Matt. 19:28. Rom. 8:19-22.

TO THE JEW

EPENTANCE
ESTORATION

Zech. 12:9-14.
Ezek. 36:24; 37:21.

TO CHRIST

EALIZATION
EIGN

Isaiah 53:11a.
Isaiah 32:1.

R

III. The Signs of Christ's Second Coming**SIGNS FULFILLED AND FULFILLING**

CHURCH
JEWISH
NATIONAL
CHRISTENDOM

PREACHING
POSSESSIONS
PERTURBANCE
ERFYDY

WORK
ON
ARS
ORLDLY

Matt. 24:14.
Luke 21:24.
Luke 21:25, 26.
2 Tim. 3:1-5.

SIGNS FUTURE

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24:27.

"Watch therefore: for ye know not what hour your Lord doth come."—Matt. 24:42

IV. The Value of Christ's Second Coming**IT INSPIRES**

SANCTITY OF
INCERTY IN
OLACE IN
TABILTY OF

SAVED
ERVICE
ORROW
AINT

1 John 3:2, 3.
Matt. 24:46, 47.
1 Thess. 4:18.
Rev. 3:11.

—Percy W. Stephens

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue. "The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Taylor and Preston closed their season at New Richmond, Wis., on August 4, with 157 conversions.

Emma Paige has been working in Montana, but reports the opening of a meeting at Garber, Ia., September 1.

H. C. Hart, of Hart and Magann Party, has been managing a War Fund Drive for the Salvation Army War work for three months, with headquarters at Los Angeles, Cal.

John W. Erskine reports a blessed meeting at Pierport, Mich., and also one at Arcadia, Mich., where at the time of writing they were having good audiences and deep interest.

Ham and Ramsay report a good meeting at Vernon, Tex., with over 500 conversions, and 200 reclamations. In connection with this campaign they raised \$1,100 for Red Cross work.

A recent letter from Sydney, Australia, reports a Prophetic Conference held at Albert Hall, Brisbane, Queensland, June 22-24. In connection with this campaign pastors in the city and suburbs spoke on the subject.

H. P. Dunlop reports revival meetings at Prattville, Mich., where he had the pleasure of seeing fifteen persons converted in one street meeting. A union meeting at Waldron and a camp meeting in the country were also conducted.

Henry H. Kratzig, superintendent of the Union Mission, at Norfolk, Va., recently issued his quarterly report in which he states that they have had about 245 professed conversions and every feature of the work has been encouraging.

Charles Cullen Smith spent July and August at Fort Snelling, Minn., in connection with Y. M. C. A. work. Twenty years ago he was

in the Christian Commission at Chickamauga Park under D. L. Moody, and says he is living over those days at the present time.

The VomBruch Party closed a tent campaign in the Humboldt Park district of Chicago. With a capacity of 5,000, the tent was filled each night. They report a large number of conversions. At a previous meeting held in Wolverton, Minn., 283 confessed Christ.

The Franklin-Leonard Party report a union tent meeting at Manning, Ia., where they report souls were saved every night, and the people testified to the great blessing received. This is the seventh meeting in that part of Iowa held within twenty-five miles of each other.

The Mitchell Party, with which Joseph Keating, Jr., is associated, reports having closed a successful meeting in East St. Louis, Ill., with about 200 conversions, 100 of whom were received into the Methodist church. At a former meeting in Shawneetown, Ill., a number of prominent people took a stand for Christ, and the party received a petition to return again for meetings in the fall.

S. D. Goodale writes: "I have spent the past two months in the interest of the Salvation Army war funds in Missouri, speaking from one to four times a day most of the time. My brother, B. W., has been doing advance work. We consider this one of the most worthy causes, one of the most worthy organizations, that has been endorsed and commissioned to work among the soldiers.

J. J. Pease, who has been located as pastor of the Baptist Church at Stanton, Mich., announced he and Mrs. Pease will assume their evangelistic work in the fall, and will begin their first meeting at Plainwell, Mich. While in the pastorate, Mr. Pease conducted three campaigns away from his home church. Their address will be as before, 153 Institute Place, Chicago, Ill.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their *prayers*.

J. F. Bailey—Aug., Coolville, O.; Sept.-Oct., Fall River, Kan.

Daisy Douglas Barr Party—Sept. 1, Indiana Harbor, Ind.; Oct. 6, Brookville, Ind.; Nov. 13, Franklin, Ind.; Jan., Georgetown, Ill.

Steve Burke and H. D. Loes—Sept., Louisville, Miss.
Calis-Grenfell Party—Sept. 1-10, Kincaid, W. Va.
Byron J. Clark Party—Sept., Stickney, S. D.; Oct., Polo, Mo.

D. L. Coale Party—Sept. 1, Shawnee, Okla.

H. P. Dunlop—Aug. 25-Sept. 25, Mulliken, Mich.; Sept. 29-Oct. 12, Brookfield, Mo.; Jan. 1-15, Marcellus, Mich.

L. L. Dunn—Aug.-Sept., Aroostook County, Me.; Oct., Fryeburg, Stow and Sweden, Me.

John W. Erskine—Sept. 23-Oct. 13, Lake City, Mich.; Oct. 16-Nov. 3, Sault Ste. Marie, Mich.; Nov. 6-24, Lake City, Mich.

S. D. Goodale—Aug. 18-Sept. 15, McCool Junction, Neb.; Sept. 15, McCook, Neb.; Sept. 22-Oct. 13, Bethany, Mo.; Oct. 20-Nov. 17, Preston, Kan.; Nov. 19-Dec. 15, Canton, Kan.

Ham-Ramsey Party—Sept., West Birmingham, Ala.; Oct., Hickman, Ky.; Nov., Brownsville, Tenn.

Herbert C. Hart (of Hart and Magann)—Sept., Los Angeles, Calif., managing War Fund Drive for the Salvation Army; Sept.-Nov., Evangelistic meetings.

C. R. Handenschild Party—Sept. 1, Idaho Falls, Ida.; Sept. 8-29, Harveyville, Kan.; Oct. 3-28, Fairfield, Neb.

T. M. Hofmeister—Nov., Newell, W. Va.
I. E. Honeywell Party—Sept.-Oct., Peterboro, Ont.
P. H. Kadey and Party—Sept., Owendale, Mich.; Oct., Port Huron, Mich.

G. A. Klein Party—Sept., Portsmouth, Va.
Lindgren and Erwin—Sept., Pocahontas, Ia.

W. C. Mealing and Wife—Until Sept. 8, Avis, Pa.; Sept. 15-Oct. 6, Camden, N. J.; Oct. 9, Lancaster, Pa.; Nov. 3-24, Millville, N. J.; Nov. 27-Dec. 18, Pen Argyl, Pa.; Jan. 5-28, Reading, Pa.

Moody-Hobbs-Tovey Party—Sept., Chula, Mo.
Emma Paige—Sept. 1, Garver, Ia.

Jay J. Pease—Oct., Plainwell, Mich.; Nov., Clarksville, Mich.; Dec., Palo, Mich.

W. A. Pugsley—Sept., Phoenicia, N. Y.; Oct., Fabius, N. Y.

Paul Rader Party—Sept. 20, Seattle, Wash.
Milton S. Rees—Sept. 15, Franklin, N. H.; Oct. 20, Wheeling, W. Va.

Reid-Troy Party—Sept.-Oct., Portland, Ore.; April 1919, Bellingham, Wash.

Harold F. Sayles—Until Sept. 15, Chicago, Ill.; Sept. 22, Milliken, Ill.; Oct. 8, Vicksburg, Mich.; Oct. 27, Irving, Ill.

Myrtle M. Saylor—Sept., Millersburg, Ia.; Oct.-Nov., St. Lawrence, S. D.; Nov.-Dec., Kalona, Ia.

F. E. Smiley—Aug.-Sept., Aurora, Colo.
Charles Cullen Smith—Sept., Marion, Ia.; Oct.-Nov., Y. M. C. A., Fort Snelling, Minn.

Charles Stewart—Sept., Marion, Ind.; Oct.-Nov., Seymour, Ind.

C. C. Smith—Sept., Marion, Ia.
Henry W. Stough Party—Sept., Elkhart, Ind.

Wm. A. Sunday Party—Sept. 22, Providence, R. I.
Franklin W. Swift—Sept., DeWitt, Ia.

Thomas and Brooks—Until Sept. 8, Laurel, Ia.

The Von Bruch Party—Sept., Rochester, Minn., Sept. Oct., Centralia, Mo.

O. E. Williams Party—Sept., Warren, Pa.; Oct., Corry, Pa.

E. L. Wolslagel—Sept. 8, Johnson City, Tenn.; Sept. 29, Raleigh, N. C.; Oct. 20, Lawrenceburg, Ky.; Nov. 3, Durham, N. C.; Nov. 17, New Bern, N. C.

Zoller and Sutherland—Sept. 1-22, Park City, Utah; Sept. 29-Oct. 27, Salt Lake City, Utah; Nov. 3-24, Milford, Utah.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Bible Conference, Ocean City, N. J., Aug. 24-Sept. 1, 1918.

Christian Workers' Conference, Salt Lake City, Utah, Aug. 27-Sept. 3, 1918.

Ocean Grove (N. J.) Camp Meeting, Aug. 23-Sept. 2, 1918.

Winona Lake (Ind.).
 Progressive Brethren Conference, Aug. 26-Sept. 2.
 Christian Church District Conference, Aug. 26-Sept. 1.
 United Brethren Church, General Conference, Sept. 4-8.

World Bible Conference, Philadelphia, Pa., May 27-June 1, 1919.

Christian and Missionary Alliance Conference, Nyack, N. Y., Sept. 1-8, 1918.

YOUNG PEOPLE'S TOPICS

(Continued from page 38)

out of a rich spiritual experience in the life of the writer and are intended to teach some great lesson.

Many of our favorite hymns teach the lesson of human need and dependence. Such hymns as "I Need Thee Every Hour;" "The Haven of Rest;" "Rock of Ages" and "Jesus Lover Of My Soul," are in this class. These are the hymns usually chosen by congregations when the choice rests with them. The sense of human limitation and the need of divine help is so real and ever present as to demand continued expression. Possibly the reason for this is that the victorious and triumphant side of the Christian life is so little known in experience. Where Christ is apprehended in His fulness, hymns of praise best express the feelings of the heart.

Then there are hymns which express soul confidence. These have been written by men and women who have seen the sufficiency of the cross as it meets the sinner's need. Such a hymn as this for example:

"No not despairingly come I to thee,
 No not distrustingly bend I the knee;
 Sin hath gone over me
 Yet is this still my plea
 Jesus died."

Another hymn from the same author expresses the same truth:

"I hear the words of love
 I gaze upon the blood,
 I see the mighty sacrifice
 And I have peace with God.
 'Tis everlasting peace
 Sure as Jehovah's name
 'Tis stable as His steadfast throne
 Forever more the same."

Some hymns suggest the need of thoughtfulness and kindness like "Somebody Did a Golden Deed." Others teach the certainty of the divine care such as "Day By Day the Manna Fell." Again, the lesson of urgency and activity is emphasized by such hymns as "Work For The Night Is Coming," and "Tell It Wherever You Go." The hymnology of the church is full of the lessons of life.

A profitable meeting may be assured by the distribution beforehand of such questions as these: "What is your favorite hymn and why?" "What hymns have you memorized?" "What lessons from hymns have proved most helpful to your life?"

The Moody Bible Institute of Chicago

RECENT SPECIAL SPEAKERS

July 9. Rev. Stephen B. Dexter, former student. Pastor Redondo Beach, Cal., en route to France for Army Y. M. C. A.

July 11. Mr. W. M. Danner, American Secretary of the Mission to Lepers.

July 21. Miss Sarah C. Palmer, evangelist.

July 23-26, Rev. J. Stuart Holden, D.D., of London, England.

July 26. Mrs. M. T. Russell, Extension Department.

July 30. Evangelist H. L. Stephens.

July 31. Mr. C. E. Putnam.

August 1. Louis Sperry Chafer, of New York. Dr. J. C. R. Ewing, president, Forman College, Lahone, India.

August 8. Rev. E. P. Brand, D. D., superintendent of Home Missions of the Illinois States Baptist Convention.

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Conducted Bible Conferences at Eagles Mere, Pa., and Mt. Lake Park, Md. Addressed Prophetic Conference at Winona Lake, Ind.

Mr. Gosnell: Preached at First U. P. Church and Second U. P. Church, Chicago.

Dr. Fitzwater: Bible Conference, Long Beach, Cal.

Dr. Russell: Sixth U. P. Church, Pittsburgh, Pa.; Moody Tabernacle Conference; Lafayette Presbyterian Church, Buffalo, N. Y.

Dr. Cook: Missionary addresses at Desplaines Camp Meeting; Bethany Bible School; address at Russian Volunteer Association; preached at Grace M. E. and Second U. P. Churches.

Dr. Ralston: Preached at Crerar Memorial Church July 14 and August 4; spoke at Christ Church (Presbyterian) July 31.

SPECIAL SUMMER MUSIC COURSE

The Special Summer Course in Evangelistic Singing and Playing, held June 27-August 8, proved unusually interesting. All the pupils having had more or less experience in the evangelistic field, there was the liveliest interest in the special classes in evangelistic playing, round-table, and vocal clinics. The class in evangelistic playing met seven times instead of six because of the interest manifested. The attendance was good, and as in former years some of the pupils intend returning to the Institute to take up the regular course.

A NOBLE CONSECRATION MEETING

Wednesday, July 24, was a day never to be forgotten by many who attended the consecration meeting of the students, faculty, business staff and employes in the Auditorium, led by the Rev. J. Stuart Holden, D. D., Vicar of St. Paul's Portman Square, London. Decisions were made that morning whose outflow will surely be "rivers of living water" to give joy and gladness and fruitfulness in many of earth's barren places.

In opening the service Dr. Gray said that Dr. Holden's presence was a special providence in response to a deep soul hunger evidenced by a letter he had received from a committee of students, which he then read. This letter told how the longing for a deeper spiritual life, a greater passion for souls and a revival of prayer was moving upon the whole student body. It suggested that a weekly or bi-weekly inspirational meeting be held, to be addressed by some member of the faculty, with the object of securing definite decisions for the fully surrendered life.

Before the meeting was turned over to Dr. Holden there was a half hour of prayer. Flags of the allied nations were then brought to the front of the platform, a verse of the British national hymn was sung by British students and Dr. Holden, and then all joined in a verse of the Star Spangled Banner. The fervor of godly patriotism in the gathering was very marked.

The address which followed was manifestly given in the power of the Holy Ghost. The burden of the message, based on the words of Jesus, "With what measure ye mete, it shall be measured to you again," was that God gives Himself to us exactly in the proportion in which we give ourselves to Him.

"Confess, yield, believe, receive, obey," were shown to be the practical steps for the daily life of victory. At the close a large number, one by one, voiced their acceptance of "the unspeakable gift."

During the three days of Dr. Holden's visit he gave much time to private interviews with many students. All his addresses were stenographically reported and will in due course appear in this magazine.

Dr. Holden came to America on a special mission for the British Government, the nature of which was not publicly disclosed, and like Dr. Reuben Saillens, who came on behalf of France, he made the Institute a kind of base while in Chicago.

ALUMNI AUXILIARIES

The work of the Alumni Association of the Moody Bible Institute continued with much success during the summer months. In July the secretary, Mr. Albert S. Reitz, visited Indianapolis, Ind., Bloomington, Ill., and three cities in Iowa—Davenport, Cedar Rapids and Des Moines, associations being organized.

The following were elected presidents:

Indianapolis, Ind., Dr. A. I. Berninger, 1001 Delaware Street.

Bloomington, Ill., Miss Hettie Kauffman, Stanford, Ill.

Davenport, Ia., Rev. J. Clark Oranger, First Baptist Church, Rock Island, Ill.

Cedar Rapids, Ia., Mr. Byron A. Barlow.

Des Moines, Ia., Rev. William L. Cain, Westminster Presbyterian Church.

On a western trip in July, Dr. Fitzwater called former Institute students together in Kansas City, Los Angeles, Oakland and Denver. Auxiliary associations were organized in Kansas City and Denver. In the other cities the work of organization was left with committees.

Dr. Fitzwater attended the Bible Conference at Long Beach, Cal., July 21-28. The following paragraph is from the Calendar for July 28, of the First Brethren Church, of Long Beach:

"We doubt whether a greater series of Bible lectures, more vital to the Christian life of this city, has ever been delivered in Long Beach than the series that will draw to a close with the ninth and last address of Dr. P. B. Fitzwater this afternoon."

HUGH CORK ON Y. M. C. A. WORK IN THE TRAINING CAMPS

The war work of the Y. M. C. A. was described by Mr. Hugh Cork in an address to the students on the morning of June 11. More than 65,000 men, he said, had accepted Christ at the camps through the evangelistic work of the Association, 3,000 of them in personal interviews by a single personal worker.

One worker who was burdened for the souls of seven former "alley rats," began his good work by boxing with them. Some time later he reported five of the seven won for Christ, and a prayer meeting in the tent of the toughest.

During a severe epidemic "Gid" Higginbotham, a former Institute student, found himself quarantined with 1,066 men. Gambling was prevalent, so he started a campaign against it by telling the story of his own experience as a gambler.

"Now fellows," he said, "we'll take up the collection. Some of you pass your hats. I don't want money. I want cards and dice." The colonel in charge was delighted with

the results and detailed all 1,066 of the men to hear "Gid" on gambling. Five hundred and seventy-six "swore off."

But Higginbotham did not let the good work stop at that stage. He told them that he, too, had sworn off but had never been able to keep his vow until he put himself in the hands of Christ. Then he gave a clear gospel message and 365 men accepted the Saviour.

Lieutenant Berry, another former student, sat down beside some privates in a meeting at Camp Cody. The leader asked him to sing. He responded with "He Will Hold Me Fast," which was received enthusiastically. "And fellows," he added, "I could not begin to do what is expected of me if I didn't know that song is true."

PERSONALIA

Miss Meta J. Kuehn who, since her graduation in August, 1917, has been secretary to Dr. Edmund F. Cook, director of the missionary course, will sail for China, October 10, to begin work under the China Inland Mission.

Before coming to The Institute Miss Kuehn was employed as pastor's assistant in the Fourth Baptist Church of Minneapolis, and in 1913-14 worked for a year as assistant in the editorial department of the "Sunday School Times." While thus employed and during a



Miss Meta J. Kuehn.

victorious life conference at Princeton, N. J., she attended mission study classes taught by Dr. Charles Ernest Scott and there came to feel a personal responsibility for China.

At first there were difficulties connected with her preparation and she was rejected by her board because of poor health. One by

one the barriers disappeared and she says, "Although I had given up all hope of going, I can see now that God was steadily preparing me for the great work to be done in China."

K. Uchimura, J. Nakada, '99, and H. S. Kimura, '01, have organized the Association of Christian Hope in Japan. The members



From Left to Right: J. Nakada, '99; M. Uchimura; H. S. Kimura, '01.

of this association are believers in the premillennial coming of Christ.

The following concerning the work of Fred Dreyer, '94, head of the Shansi Bible Institute, and Mrs. Dreyer, is from a letter written by the latter January 16, at Hongtoung, N. China.

"We have 55 students this term. They represent nine missions and five provinces. Nine students graduated a week ago. Two others had completed the two-year course without high enough marks to secure diplomas, but both are fine Christian men and will do good work for the Lord, we believe.

"We have sixteen applications for entrance in the school after the New Year holidays, although we find it impossible, with our small staff and the great distances the students must come, to take them in the middle of the year. From present indications we will not be able to accommodate all the students who want to come next autumn.

"We praise God for the land for the new boy's school—nearly twelve acres. You at home can scarcely realize the difficulty there was in securing this land, but when I tell you that no less than thirty-two deeds had to be made out, some concerning four families, and that about two hundred graves had to be moved you will have an idea of it."

WAR WORK PERSONALIA

A recent letter from G. P. Rockwell, '01, tells something of the life in Camp Cody, at Deming N. M. One night he heard some motor truck boys singing in their barracks before taps. To his surprise they were singing hymns. Later when questioned one of them said: "We fellows are pretty rough, but we get so lonesome for something that sounds like home, then we think of mother and the good old church songs."

Mr. Rockwell has had to conduct some big "sings" attended by several battalions at a time, but he prefers small meetings where he can get close to the men for the Master's sake. "And by the way," he concludes, "the old Moody teaching works better in the army than anything I ever ran up against. I thank God every day for the training I received. It cannot be equaled for army work, or professional work, or for the every-day grind, any place and under any condition."

Roy J. Stewart, '18, writing from Bordeaux, France, June 6, speaks most gratefully of the interest shown in him by his class mates and others of the Institute. "I find that Christ has become more real to me over here," he says. "I am only a sinner saved by grace, but I have learned the wondrous secret of abiding in the Lord. What you are speaks so loud here that people cannot hear what you say. Each man has the other fellow sized up and knows the difference between profession and possession."

Joe Waugh, '17, in camp at San Diego, Cal., says: "I have found out what it really means to be wholly in the Lord's will. He is blessing me and my work among the boys. Some of those in my tent are searching the Scriptures each day and I get to talk to them. I am also helping the Y. M. C. A. by singing the gospel to the boys."

Frank Banyard, '17, now Corporal Banyard, writes from Fort McKinley, Portland, Me.: "I have been transferred to the 72nd Artillery which is already formed and preparing to go over soon. I was bugler at Fort Lyons for a few weeks, but it was a lazy job with no chance for promotion, so I gave it up. I know Dr. Towner would not approve of me blowing a tin horn after taking vocal lessons for two years. I have been singing in a large Methodist church in Portland and also leading a male choir here for services in the camp. Thanks to my musical training I find many good singers among the boys, but very few of them can read music. When they ask where I learned I am proud to give the history of M. B. I. and tell of the music course there.

"I have never in my life seen such opportunities to work for the Lord. I do not say it boastingly, for I know I am nothing, but I am glad that the Lord has used me to lead

many to Him. Some of the boys at M. B. I. have sent me Testaments and tracts which I have distributed.

"Since I came here I have lived under canvas. It has been only a few days, so I am hardly acquainted with the seven men over whom I am corporal. They are sitting in here playing cards now. I am hoping and praying to turn the card party into a Bible class before long. Please pray for me and my squad. It requires a good deal of courage and tact to win the hearts of the boys and when the opportune time comes I will not fail to uphold the One for whose principles we are fighting. I am glad I can serve in two armies at the same time.

"I am always praying for the Institute that it will turn out many workers for the Lord. I know you will pray for me, a missionary among the soldiers, that my light will shine."

I. Satterfield writes from Camp Jackson that he expects to go to France soon and asks for prayer that he may be used for God's glory. About 800 men have confessed Christ since he went to Camp Jackson.

Rev. Walter Rothwell, '06, has enlisted in the Canadian Army for the period of the war and is now in training at Camp St. Johns, Quebec. His family remain at Hopkins, Minn., where he was pastor of the Glen Lake Federated Church.

Wendell Pontius, '16, has been called into army service and is at Fort Thomas, Ky. He says: "It is hard to leave your wife and little babe one month old, but I am willing to make the sacrifice."

Corporal Robert R. Cook's address is now Co. A, 131st Infantry, American Expeditionary Force, France.

A letter received from D. B. Bulkeley, '15, tells of his first ten days in a dugout: "Weather fine, boys fat and full of pep. Canteen two miles behind the lines. Took our mess kits and ate with the men. Main diet, cornwolley, some potatoes and war bread. Gas masks and helmets to be worn all the time on duty, and at side when asleep. Not allowed to walk in street, but close to buildings, single file—no groups permitted. Buildings all destroyed by shells and bombs. Laundry done in a trench washing machine by soldier, and dried in cellar. Fourth of July, as treat to the Germans, the three field artilleries sent over to them some of their own inventions—mustard gas, nine thousand pounds. They became very angry and sent us a heavy barrage fire on the first line trenches. Then ordered to move the divisions, and away we go in the night for quarters unknown."

J. O. Richmond, '17, writes:

"I am acting pastor of the Baptist Church at

Perry, O., and am enjoying the work among an earnest, truth-seeking congregation of about 200 average."

MOODY BIBLE INSTITUTE MEN IN WAR SERVICE

ARMY AND NAVY

- Anderson, Arthur A., 156 Depot Brigade, Camp Jackson, Columbia, S. C.
- Bailey, C. S., Great Falls, Mont.
- Berry, Lieut. Carl, 67 Brigade Headquarters, Camp Cody, Deming, N. M.
- Di Russo, Pvt. Carlo, 27th Co., 3rd Rgt. Band, Camp Taylor, Ky.
- Duncan, B. T., Camp Grant, Ill.
- Hart, Charles C., Lieut., German East Africa. Killed.
- Johnston, Pvt. Carl F., 6th Co., 3rd Tr. Bu., 158th Depot Brigade, Camp Sherman, Ohio.
- Knaak, F. J., Fort Riley, Kans., Ward 55, Sec. K., Base Hospital.
- Lindlow, Pvt. Jesse, Co. 4, 58th Pioneer Inf., Camp Wadsworth, S. C.
- Lloyd, Lieut. H. J., 135th Infantry Infirmary, Camp Cody, Deming, N. M.
- Lunquist, Pvt. Harold L., Medical Dept., 161st Depot Brigade, Infirmary No. 2, Camp Grant, Rockford, Ill.
- Martin, Wm. Plunkett, 17th Co., 5th Battalion, Depot Brigade, Camp Lee, Va.
- Pilcher, Pvt. Roy E., 20th Co., 5th Tr. Brig. 158th Depot Brig., Camp Sherman, Ohio.
- Pontius, Wendell, Fort Thomas, Ky.
- Reed, Harry James, c/o School for Cooks and Nurses, Camp Sherman, O.
- Van Andra, R. W., U. S. N. T. Station, Co. L., Reg. 3, Camp Dewey, Great Lakes, Ill.
- Williamson, J. C., C. A. M. C., Westcliff Hosp., Folkestone, Kent, England. (Corrected Address.)
- Work, W. J., 303 Ammunition Train, Co. C., A. E. F. Wright, Earl, Co. H., 2nd Div. Bu., Camp Custer, Mich.
- Young, Wiley S., 12th Co., 3rd Tr. Bu., 158th Depot Brigade, Camp Sherman, Ohio.

RELIGIOUS WORKERS

- Bulkeley, D. B., Army Y. M. C. A., 12 Rue d'Arguesseau, Paris, France. (Corrected address).
- Clarke, Ethel G., Y. W. C. A., France.
- Ginther, O. E., c/o 318 A. R. D., Y. M. C. A., Camp Sherman, Ohio. (Corrected address).

BORN

To Mr. and Mrs. John W. Troy, '15, a son, Paul Arthur, July 31, at Portland, Ore.

To Mr. and Mrs. F. W. Johnston, '15, a daughter, Lucy Alice, July 12, at Mishawaka, Ind.

To Mr. and Mrs. E. F. Rice, '01, a son, Edward Wilbur, May 30, at Paiko, Nigeria, West Africa.

To Mr. and Mrs. William Wickmann (Lillian D. Jones, '13), a daughter, Lillian Louise, July 15, at Detroit Harbor, Wis.

MARRIED

Allen Grupe, '16, and Grace Evans Vose, July 10, at South Portland, Me.

Rev. John Martin, '14, and Edna Woods, July 17, at Scotland, Ind.

Rev. George E. Partch and Dr. Julia N. Wood, '18, July 11, at Chicago. At home, Shanghai, China, after October 1, 1918.

DIED

Mrs. J. H. McLean, wife of J. H. McLean, '03, May 30.

The Gospel in Print

A GOOD BOOK—WHAT?

A good book is a miracle and a worker of miracles. It is a ticket to everywhere worth going, a key to the treasury of everything worth having, an introduction to everybody worth knowing. It is the philosopher's stone, transmuting the base metals of what must be into the gold of what one would like to be or have. There are no prisons when one has a good book at hand—a turn of the leaves and the reader is free from bolts and bars. One's appointed station and task in life may smack of counter or smell of stable, may be so narrow and insignificant as to chafe and fret his very soul, but a good book is his deliverance from both station and task, or the glorifying of both. His home may be in the solitary desert, or in the greater and more terrible solitudes of the crowded city, but what cares he who has learned the gracious art of reading and the wonderful resources of a good book?

A good book is the friendliest of all friends, the most satisfactorily companionable of all mundane companions. It is the only friend that you can flout at will, abuse at pleasure, neglect when you feel like it, without fear of resentment and coldness when again you would enjoy the delights of friendship. It is the only friend who will speak only when you desire, and who will not misinterpret your inclination for silence, the only friend who will not be hurt or offended when your fickle fancy turns to another, and who will greet the return of your vagrant affections without rebuke or recrimination. It is a friend of varying moods to suit your own, giving you laughter when you would laugh and discoursing in graver tones in your serious moments, singing a song to cheer you when dejected and sounding a bugle blast to nerve you with courage for the battle, instructing your childish ignorance like a wise schoolmaster and matching the strong thinking of your mature mind by the even stronger thinking of even more mature minds.

It is one's own book that is his real friend. A borrowed book is an acquaintance. One may be proud of that acquaintance and delight in and profit by it. But after all, it is the book on his own shelf, bearing on its blank pages his own name, worn by his own handling, perhaps, scribbled over with his own pencilings, that spells out real friendship; the book that is his not only in the sense of possession of the volume, but of possession of the book itself through use and knowledge and appreciation of it. It takes more than a book-

seller's receipt for price paid in full to make a book one's own. Some people do not understand that. Some own volumes. Others own books. There is a difference.

We know a man upon whom the end of the world came a year ago, two years ago, twenty years ago—no matter when. Realizing that thenceforth he was to have no home of his own, but was to be a nomad, a dweller in the hired tents of others, he determined to break up his modest library, with the rest of his possessions, turning over his books to others for their use and enjoyment. In this perhaps he was wise—perhaps otherwise. All that we know is that unto this day more than any other part of his scattered worldly gear he misses certain of those books which had become his close friends by long association. He thinks of them often. He longs to see their shabby but kindly faces looking out at him in mute welcome when he comes into the room. He would give much for the "feel" of them in his hand. He is not destitute of reading privileges and facilities. He can have access to those very same books in the public library. He can even purchase them at the book store if he will. Ah, no; he cannot do that, either. He can buy other volumes by the same authors, bearing the same names, but they would not be the same books. Those have gone out of his life for good. Fanciful? A distinction without a difference? Well, perhaps it is. But we are persuaded that among those who read these words there will be some who understand what it meant. It will be useless to attempt to explain to others.—Adapted from "Watchman-Examiner."

MR. MOODY'S BOOK FUNDS

The following contributions have been received from July 1 to 31, 1918, inclusive:	
Army and Navy Book Fund:	
434 Contributions	\$3,222.80
Hospital Book Fund:	
1 Contribution	2.00
Lumber Camp Book Fund:	
2 Contributions	3.00
Military Camp Book Fund:	
1 Contribution	5.00
Prison Book Fund:	
15 Contributions	66.80
Spanish "Way to God" Book Fund:	
6 Contributions	10.50

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named from July 1 to 31, 1918, inclusive:

Army and Navy Book Fund:
Virginia, 295 books, 1,100 Gospels, and 500 "Pocket Treasury."

(Continued on page 64.)

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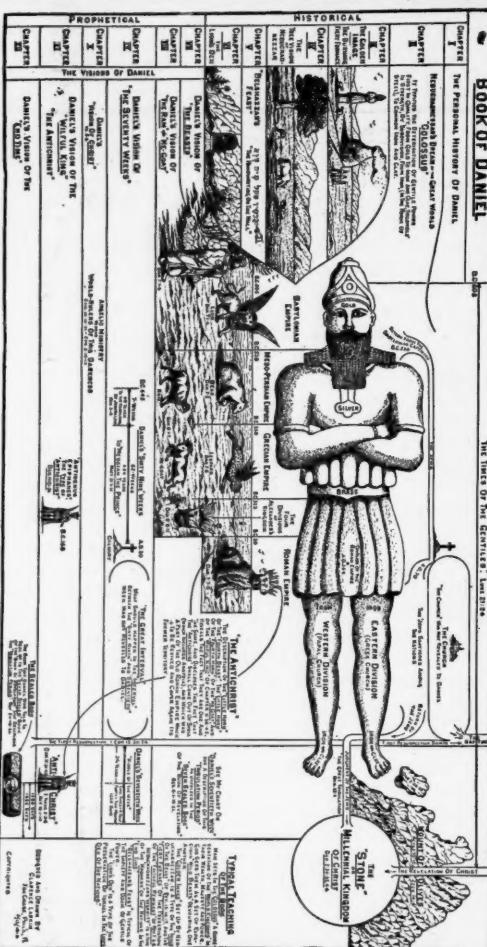
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- The King
- The Kingdom
- The Millennial Land
- Kingdom of Heaven Parables
- The Spirit World
- Satan
- Resurrections and Judgments
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